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Of the Church—By the Church—For the Church
Luther League Review

"Old Trinity" Church, Lancaster

A Typical Specimen of Church Architecture in Colonial Days

BY THE LITERATURE SECRETARY.

(Pastor of "Old Trinity" Church, Lancaster, from 1881 to 1901.)

FAR back in the same year, 1730, when Lancaster, Pa., was incorporated as a borough, what is now the Evangelical Lutheran Church of the Holy Trinity was founded, and it has been a conspicuous landmark in the community and the Commonwealth ever since. Both interior and exterior, no finer specimen of Colonial architecture is in existence. Very few sanctuaries in this part of the world have walls still standing, solid and strong, which are venerable with nearly a century and a half of history, yet without the least sign of age, in crack or seam. The cement plaster sounds literally as hard as iron under stroke of the hammer, and twelve months were allowed to elapse after it was mixed before it was considered ready to put on the walls. Under the lofty tower of "Old Trinity" the masonry is seven feet thick and seventeen feet deep, hence it would make a magnificent fortification! The steeple itself, though the highest object in the city, is so symmetrical in its proportions as to be an artist's ideal, and no one would guess its real altitude. Its chimes are rung on every festival occasion, and neither Christmas nor Easter would be complete with-

out the joyous melodies of our Lord's birth or resurrection floating at break of day from these iron tongues. "Ein Feste Burg" peals forth, resonant and exultant, every Reformation Day, not exactly as a Protestant alarum, yet at least as a tocsin for Protestant vigilance and confidence.

The altar and font and lecturn are made of tinted Mexican onyx, with brass ornamentation, and the cathedral windows are superb in their chaste coloring. Everything about the historic edifice exhales the atmosphere of a sanctuary. It is evident that our forefathers, who built so commodious a structure in those early days, nearly five generations ago, when the population of Lancaster was comparatively so small, were not men of contracted ideas and stingy spirit. Rather do they put us to shame by their liberality and generous standards. Nor were they exclusive in their ecclesiastical relationships. The rector of the neighboring Episcopal Church preached the sermon, in English, on the evening of the ever-memorable day when Old Trinity was consecrated, and every member of the Synod was present. The eminent Whitfield also discoursed from its pulpit in after days, and from the beginning of its long history down to the present day, the attitude of this influential congregation, toward salutary general Christian movements, has not been one of aloofness.

Its first pastor, in whose own handwriting the earliest baptismal records were made, which official records are being sacredly preserved, and are frequently consulted by antiquarians from near and far, was Rev. John Casper Stoever. He is the progenitor of the family of which our honored president of the Luther League of America, William Casper Stoever, Esq., is a worthy representative. Whether or not the spirit of the Luther League already existed, anticipatively, in the blood of great-great-grandfather Stoever, it is certain that Trinity Church has always paid exceptional attention to the development of its splendid body of young people. One proof of this is the striking fact that it has a "Junior Missionary Society," which will celebrate its semi-centennial on the 4th of next April, and which is known throughout the length and breadth of the land, and in India, too, for its unflagging missionary zeal. One of the first, if not the very first, of the Luther Leagues in Pennsylvania was organized in this church, and every delegate who was present, with such men as Rev. Dr. H. Louis Baugher, at the third State Convention in Lancaster, will recall what an impetus was given to the League movement in that critical era of its career.

Among the other early pastors were Rev. John Frederick Handschuh, from 1748 to 1751, and Rev. John Siegfried Gerock, from 1753 to 1767. These preachers had to undergo the hardship of not being allowed to preach more than three or four times a day, and still worse, of not being allowed to continue their sermons after the sand-clock on the pulpit had run out, which marked exactly an hour and a half for each discourse! Nor were they expected to say, "in conclusion," before that lapse of time.

In the year 1780, Rev. Henry Ernest Muhlenberg, D.D., assumed the duties of the pastorate, which terminated only with his death in 1815, the longest term of years in the line of "Old Trinity's" apostolic succession. He was the youngest son of the Patriarch Henry Melchior Muhlenberg, and his (Dr. Ernest's) eldest son afterward became pastor of the twin "Old Trinity" at Reading. My own going from Reading to Lancaster, a century later, was a precise reversal of this case.

The Lutheran Encyclopedia says of Pastor Henry Ernest Muhlenberg: "Though not active in politics, yet he always manifested great interest in the progress of events, and was a personal friend and correspondent of Thomas Jefferson. It is to be expected, too, that a man of his character would be intensely interested in educational work. It was largely through his instrumentality that Franklin College was founded in 1787, and he was elected its first president. As a botanist he thoroughly explored his own county of Lancaster, and attained an eminence which caused the celebrated Humboldt to name him 'the Linnæus of America.' He discovered and described more than a hundred new species of American flora, and his own name was given by his pupils to various plants and beautiful grasses, which will live as long as the world endures."

The proverbial leadership of Trinity Church in Sunday School activities dates from the forward movement in this sphere inaugurated by Rev. Dr. John C. Baker, whose pastorate lasted exactly a quarter of a century, from 1828 to 1853, and whose Sunday school commemorated its three-quarters of a century two years ago. Thus the good work goes on, after the pioneer workers have been transferred to their reward!

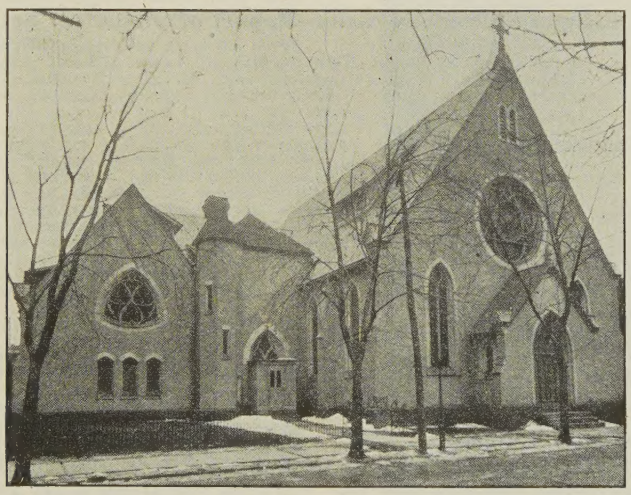
Luther League of Pennsylvania

Twelfth Convention at Williamsport, October 24 and 25

BY ANNA M. LANDIS

THE twelfth annual convention of the Luther League of Pennsylvania was held in the city of Williamsport, Tuesday and Wednesday, October 24 and 25. Over 200 delegates and ministers attended the day's session and upward of 800 Leaguers and friends attended the mass meetings, Tuesday and Wednesday evenings. The convention was a reunion of friends, earnest and zealous in Christian work, and those who were there could rejoice that they were spared another year to see the accomplishment of their labors.

"Service" was the convention theme, and various phases of this very important topic were presented in soul inspiring addresses. The comfort and pleasure of the delegates while in Williamsport was due to the untiring efforts of the members of St. Paul's and St. Mark's churches, in which the sessions were held, and their Luther Leagues, assisted by members of the other Lutheran churches in the city.



ST. PAUL'S LUTHERAN CHURCH,
Where Sessions of the Convention were Held.

Tuesday Afternoon

The first session opened at 2:30 o'clock in St. Paul's Church, Rev. Charles George Bikle, pastor. After the opening service the reports of officers and standing committees were read, and all reports, with the exception of the treasurer's, were referred to the committee on resolutions. The statistical secretary's report showed a total of 358 local Leagues belonging to the seventeen central organizations. The total number of members, both Senior and Junior, belonging to these local Leagues is 23,755.

The report of President A. Raymond Bard is as follows:

During the past year there has been abundant evidence of the good accomplished at our last convention, held in Pittsburg in October, 1904. The large attendance of delegates and visitors and the interest and enthusiasm manifested there gave a tremendous impetus to the Luther League movement in this State. This was considerably augmented by the extended visit of the General Secretary of the Luther League of America, who devoted much of his time between June and October to making a tour throughout the State in the interest of Luther League work. He improved the opportunity of making clear to the District Leagues the necessity of their having close connection with the State and National bodies, something which many of our members have never fully appreciated. As a result of the information and advice he gave in public addresses and private conversations, it is certain that the efficiency of every League he visited has been greatly increased. He assisted in resuscitating the Kittanning District, which has been inactive for the past two years. He was given a hearty welcome wherever he went, many of the locals arranging meetings at convenient times. By attending a number of the Lutheran reunions held during the summer, he was enabled to do much missionary work for the cause. It would be most fitting for this convention to extend to Rev. Kuhns an expression of appreciation for the good work he has done in Pennsylvania.

An impressive feature of the past year's record is the gratifying fact that more District Leagues carried out the recommendations of the last State convention than in any previous year. This indicates the closer relations that now exist between the State and District organizations, although there is still room for further improvement in this regard. Particular attention was paid to the recommendation that each District endeavor to hold a Lutheran Rally or Reunion. Almost every District arranged for such a meeting and as a result many people, both within

and without the Church, have become more familiar with the work and the aims of the Luther League than they ever were before.

It should be a matter of sincere regret that the statistical secretary has been unable to carry out the instructions of the last convention in the matter of presenting a printed report at this meeting. Owing to the great increase of membership shown in his last report and the activity manifested by many Districts during the past year, his report at this time was looked forward to with much anticipation. Unfortunately, however, in many instances his requests for information have not received the attention they merited, and as it was utterly impossible to compile an authentic report from the meagre statistics sent him, he was instructed not to prepare it for distribution. In fact, within a few days of this meeting, he had not received sufficient responses to make it worth while preparing a tabulated report such as has been presented at the former conventions. Although the statistical cards were sent out early in August, fully half the Districts failed to return them in a reasonable time. In some cases three letters from the secretary and one from the president failed to bring them. As a consequence, it will be impossible to present a correct report at this convention. Any statement of gain or loss necessarily must be conjectural. It has been the custom in some districts to carry on the roll the names of locals that have been virtually out of existence for years. During the past year some of them have revised their lists and in such cases a loss in total membership may be shown, although there has been a decided gain in working force. It is safe to say that the situation at the present time is more hopeful than ever before. It is hoped that next year every district statistical secretary will give his best attention to the important matter of sending to the proper officer reliable and complete statistics.

Each year since his election the duties devolving upon your president have become greater. Arranging an itinerary for the General Secretary entailed a great amount of work, as did the ever increasing correspondence. However, his burdens were lightened by the many courtesies extended him, for all of which he extends hearty and sincere thanks. He was privileged to make a goodly number of addresses before District and Local Leagues and enjoyed making the acquaintance of many active workers who have not attended State conventions hitherto. Numerous programs and press notices of conventions were received, all of which were most acceptable. He found great activity and interest at almost every place he visited and was greatly encouraged by the bright outlook for the continued success of the Luther League movement. The correspondence the president must attend to has reached large proportions. During the year he received about three hundred letters, and sent out eighteen hundred, including those mailed with the credential blanks.

The treasurer's report will show that the affairs of the State League have been conducted with economy, although no money was stinted where it could be used to advantage.

The corresponding secretary was given far more work to do than in previous years, all of which was attended to properly and promptly.

The executive committee arranged a program that will doubtless meet with the approval of every delegate and visitor to this convention. They were materially aided by the anxiety of the local committee to leave nothing undone that would make for the success of this convention.

No previous convention has been so widely and effectively advertised as the present. The chairman of the Credentials Committee and the entire Extension and Press committees have done splendid work in this connection. They were ably assisted by the local committee, Rev. Kuhns, the corresponding secretary, and by the willingness of the religious and secular press to print the items sent them.

While there have been a number of liberal contributions made by various Local and District Leagues to the General Secretary's Fund of the Luther League of America, the response has not been as general as it should have been. At the last national convention, at which the Luther League of Pennsylvania was largely represented, it was decided to levy a per capita tax of ten cents for this purpose. The work of a general secretary is most important, as the officers of those districts which have availed themselves of his services can testify, and it is absolutely necessary to have an officer who can devote his entire time to the work, if the Luther League is to expand and take its proper place as an important part of the Church system. It is earnestly recommended that due attention will be given to this matter during the coming year and it is hoped the contributions for this purpose on the part of the Luther League of Pennsylvania will be commensurate with its importance in the national organization.

On the 31st of this month it will have been ten years since the Luther League of America was organized. The importance of this step is generally conceded and it is altogether fitting that every Luther League should take part in the celebration of the decennial anniversary of that convention. A very satisfactory program has been arranged and distributed by the national executive committee. It can be adapted to the use of any district or local organization. It is herewith recommended that there be a general observance of this anniversary on the part of those societies that have not already taken such action.

Once again your attention is called to the need of your co-operation in placing the "Luther League Review" on a sound financial basis. The number of subscribers to this excellent publication is large, but there are still thousands of Pennsylvania Luther Leaguers whose names should be on its subscription list. The more readers of the "Review" there are in a local League, the more efficient work will be done by it. It is recommended that each District League keep before its members the advisability of supporting our official organ. It is not a private enterprise, for any profits that may accrue are used toward the payment of the General Secretary's salary. The proper support of the "Review" includes the adoption of its topics, hymnal and reading courses, which can be used to advantage by every local.

It is recommended that District Leagues be requested to make every effort to bring about an increase in membership during the coming year by

Luther League of Pennsylvania—Report of Statistical Secretary

	Central.	Locals.	Membership. Senior.	Junior.	Total.	Gain.	Loss.	Offerings Local.	Benevolence.	Total.
1.	Somerset	21	942	150	1,092	103	...	$210.84	$351.78	$562.62
2.	Northeastern	12	679	146	825	161	...	730.76	63.37	794.13
3.	Lancaster	13	904	267	1,171	...	...	.....	....	....
4.	Philadelphia	22	1,719	53	1,772	247	...	592.89	161.50	754.39
5.	Upper Lehigh Valley.	19	860	183	1,043	55	...	436.62	138.79	575.41
6.	Allentown	30	1,545	232	1,777	...	856	539.27	292.00	831.27
7.	Greensburg	17	684	180	864	...	13	628.00	76.24	704.24
8.	Pittsburg	44	1,504	650	2,154	477	...	675.75	333.51	1,009.26
9.	Bucks M. and C.	28	2,513	50	2,563	...	620	413.93	220.49	634.42
10.	Northwestern	13	1,035	257	1,292	...	156	947.45	360.50	1,307.95
11.	York County	24	2,097	...	2,097	24	...	751.25	687.43	1,438.68
12.	Catawissa	19	916	256	1,172	...	116	666.63	142.11	808.74
13.	Schuylkill	17	960	275	1,235	...	133	877.61	82.50	960.11
14.	Williamsport	14	747	60	807	...	488	278.68	104.75	383.43
15.	Kittanning	7	345	35	380	60	...	71.59	105.00	176.59
16.	Berks County	27	1,833	288	2,121	70	...	329.65	28.00	357.65
17.	Center, C. and U.	31	1,331	59	1,390	647	...	135.00	86.32	221.32
	Totals	358	20,614	3,141	23,755	1,844	2,382	$8,285.92	$3,234.29	$11,520.21

making another canvass of their respective territories; that they impress upon the locals the necessity of doing constant work in the congregations to which they belong; that they urge them to contribute liberally toward all branches of Church benevolence, using churchly methods for raising money and discouraging the worldly conduct of some societies that have brought the name of "Luther League" into disrepute by subordinating the educational and religious features of the Luther League to the social side of the work.

With heartfelt thanks for the many kindnesses that have been extended by clergy and laity alike during the past five years, in accordance with the understanding at the Pittsburg convention, your president presents this, his final report.

After singing "Holy, Holy, Holy, Lord God Almighty," the convention listened to a thoroughly prepared paper by Mr. P. Walter Banker, of Wilkesbarre. His theme was "Practical Preparation for Service," and is as follows:

Much of what I have written on this subject is mainly a recitation of my own experience and observation in the work and may, as is natural, miss much that has been the experience of others who have had a longer service or whose opportunities for observation have been greater.

Let me say in the beginning, that from the selfish viewpoint of the world, I would advise every young Lutheran to join the Luther League, for the opportunities that it offers for advancement in your everyday life and which you cannot afford to pass unnoticed. The League work, as a whole, offers a training which every young man particularly and young woman should have. By its methods and work it provides you with a vast store of information and experience, with men and things of the world which cannot be had in any other way. It brings you into contact with others engaged in the same work and exchanged experiences, resulting in renewed determinations. It takes you away from the rush for the almighty dollar and brings you a peace of mind to go on with your every day labor that nothing else will.

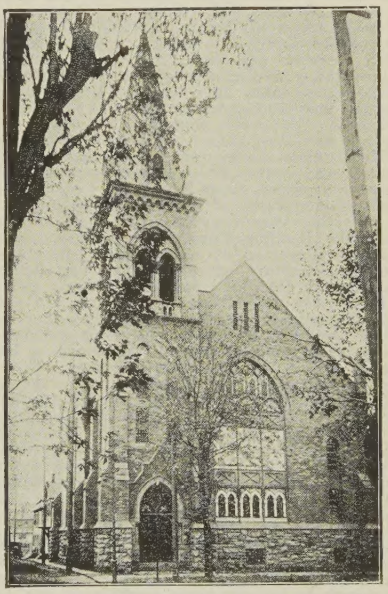
There is no Church that from the beginning has laid so much stress on the privileges and duties of its lay members as has our Lutheran Church; and no Church has furnished as little opportunity in an educational way for the intelligent exercise of their privileges and the capable performance of their duties. After the young left our catechetical classes they were left to get an education in Church methods and work as best they could and no opportunity was offered to train them for the work that would be expected of them when they reached mature years and were needed for the positions which the Church looks for its laymen to fill. The Sunday-school offered a training in spiritual things, which in a way covered some of the breach. But we in America are forced to see over-indulgent parents allow their children to pass the Sunday-school unnoticed after they reached an age when they were supposed to think for themselves. Then again, many before they reached the age that they could be of service to the Church had left the Sunday-school because, as they say, "They were too old for it."

I do not mean to discredit all of those who left Sunday-school early; for I believe could they have been properly trained, many of them could have been useful members of it. But lacking that training which is essential to the good teacher and finding no field to learn, they of necessity lost interest and dropped out. I do not mean to discount the work of the Sunday-school, but I do believe it had its limitations. For the purpose of furnishing to our young people a training in the practical and spiritual work of our Church and to stop just such leaks in our membership and to provide for our young as soon as they left the catechetical class, the League was organized.

As the constitution of the League says, "That one of its objects is 'To secure for the Church a deeper love for her doctrines and a greater energy and activity in her work and operations.'" In the teaching of these objects it has not, however, forgotten that it is a part of the Church and subordinate to it. But rather as one of our most loyal members has said: "The League is an organization, not outside of, but within the Church."

We acknowledge that the Church (universal) is of God and that its origin is divine. With the same degree of certainty we recognize the fact that at no time have organizations in the Church ever received divine recognition. They are therefore subordinate to the Church. The League is in no wise independent of the constituted authorities of the Church. It directs all its affairs in harmony with the same.

A genuine Luther League Society is not an organization in the Church for the purpose of furnishing amusement, entertainment or mere social enjoyment, but it seeks "To stimulate its members to a clearer consciousness of Christian faith, to encourage them in a careful and systematic study of the Bible, to increase their usefulness in the Church, to stimulate its members in public and private devotions, and to acquaint them with the rich history, the sound doctrine and usages of the Church; to encourage the young people to take an active part in every department of congregational work, and to effect social relations becoming those who are of the same household of faith." It seeks to build up in each individual congregation a band of faithful, energetic, earnest and zealous Christian workers, who shall be able to perform every duty incumbent upon Church membership and thus work for the Church.



ST. MARK'S LUTHERAN CHURCH,
Where Sessions Were Held.

Such was the conception of the leaders of the League movement of what the League should be and to this end was it organized. It is the practical part of this work which I am to write, in other words, to show wherein the League affords educational, business, charitable and social training which acts as a practical preparation for service in the Church in more mature years. The Luther League is not an emotional, but pre-eminently an educational movement. The philosopher says, "Young man know thy self." The Luther League says, "Young Lutheran, know thy Church." For this reason, if for none other, we advocate denominational societies, rather than inter- or non-denominational. We are Lutherans, we have a history such as no other denomination has, we have doctrines, not merely peculiar to ourselves, but such as are founded upon the Word of God and are taught by no other denomination. Our history, doctrine, culture and literature are such if taught and given our young people will develop a generation of young Lutherans who will be worth much to the Church of the future. All of which the League

endeavors to do, and does accomplish in a large measure more than any other institution of the Church.

Through the medium of the Topics, the League Review and its Reading Course the League thoroughly indoctrinates our young people by supplementing the instruction received in the catechetical class, by a thorough study of her doctrines. The Topics at stated intervals contain some portion of our Church doctrine, which, read and studied in the devotional service, together with the Scripture references, bring home to our young people their Scriptural foundation. The review of the Topic in the League Review further exhausts the subject and practically all are written so that they may be easily comprehended by the youngest member.

The Topics further take up the history of our Church, her glorious past, of the mighty figures who stand foremost, not only in our own Church, but in the establishment of God's Church on earth. Whose names are known to the world, though not always as Lutherans. The deeds of our forefathers in Lutheranism are brought home to them and they are made to see that we are not "That little foreign Church," which some are pleased to call her. They learn that our Church has not been a follower, but rather a leader in charitable, benevolent and mission work of the Church universal. They will learn that much of the claims of others to being first in this field and that are easily exploded. They will learn of the world wide scope of her mission work everywhere, of the unselfish minds who conceived them and of the unselfish workers who have carried them on, who have given time and money and even life to them. And again their own duty to these institutions will be brought home to them by facts and figures and appeals which the Topics contain. Thus educated into these departments of church work, it will be a great incentive to them to give of their means, for they will not or cannot say, We did not know of them. I venture the assertion many before the League was organized did not know of our vast opportunities, for there was no way provided for them to learn. Through the Reading Course the League opens the unexampled literature of our Church. It opens up to them a literature of which they can be justly proud, for the learning, for its thorough Christian tone, for loyalty to God and His Church. In a forcible way it teaches them that while we have been practical workers our Lutheran writers have not failed to leave their impress on the world of letters, of science and of all branches of learning.

As one of the factors to be considered in the future forces of the Church, the League must be considered as one of the most important, especially for the business training which it offers for our young people in the congregation. To the pastor belongs the spiritual care of the congregation and the other part of the congregational work is necessarily or should be the duty of the lay member. But is not the pastor's work often made more burdensome by those who would help, but through lack of proper training cannot do that which they would? They lack the training essential to intelligent and effective Church work. To those the League affords an opportunity. We can never expect to become great workers in our Lord's vineyard unless we are willing to learn the first lessons and learn them so well that we are naturally passed on to the higher and more difficult lessons. If, as we hope, our young men and women are ever to become pillars in the Church, then only will they become durable as they are schooled and prepared for such work early in life. This the League endeavors to do. The League gives our young people some definite work to perform, and this work done under the supervision and direction of the Church prepares them as nothing else can for their future Church duties. Working under a constitution, with officers to direct its movements and committees to carry out its enactments, it trains its members along the lines that they shall follow when the affairs of the Church fall into their hands. By this work they are brought into contact with all parts of the Church's operations, and the needs of the home congregation and the Church at large. As leaders in the devotional meeting they learn to have self confidence, that is very necessary to the successful Church worker, or if they but read the Bible reference in the meeting, it also tends to establish a degree of self-confidence which leads to better things. I mention this, because I believe that no one can be successful in any work if he or she has not acquired some degree of self-confidence, and it is as necessary in the business of the Church as it is in that of the world.

As I have said before, the Topics create a sense of duty in the League toward the Church and its institutions. Having learned of the necessity for these various institutions of the Church, and seeing their benefits in the work of committees appointed in the League for various charitable duties, is it not to be said that it creates in our Leagues that desire for inner mission work which, to a large extent, is not to be found in as many of our congregations as it should be. While the League does not engage in this work on a large scale, it furnishes the seed and cares for it in a small way, until the number is ready for the larger field of labor. Through its committees to visit the sick whether in hospital or home. To visit the infirm and unfortunate, and to carry flowers and the necessities of life to them.

As a social factor in our congregations and in the Church at large, the League has an opportunity which it has taken advantage of in a very thorough manner. Man is a social being; he is born for society; every relation is a social relation. Put him where he is deprived of social advantages and you unman him. The League is a social organization, a fellowship of believers. It is composed largely of young people, who enter it at an age when they crave most for some social factor in church work. They want the assistance and the help which the association of friends brings, and in this the League furnishes the opportunity. Through the weekly devotional and the various other meetings and committees they are brought constantly together until "They have grown up in the Church," as it were. And these early friendships prove a foundation for a better understanding in the congregational work of the future.

By thus furnishing a means for bringing our young people together in a social Christian way, it instils in them a respect and a love for the true social spirit, and they are drawn away from the pleasures which the outside world so alluringly offers. They learn to look to the Church to satisfy some of their desire for sociability.

In the larger and wider sphere of League work through the District, State and National conventions, they meet in a social way others engaged in the work in other fields and exchange ideas and methods. They become acquainted with those who are of the same household of faith and whose aims are their aims. Though they be laboring in different synods, they are all working toward one end, viz., the advancement of our Lutheran Church, as a consequence the advancement of God's Kingdom on earth, and that, dear friends, is essential to the Church of today. In the words of one of our great leaders of men, they are taught "To believe that the very essence of civilization is mutual interest, mutual forbearance and mutual co-operation. And that today civilized men wherever they may be, at whatsoever tasks they may labor, are working together for a common purpose beneficial to all." The fact that one is a Lutheran should, in my mind, be the criterion with which we should judge our friends in the work, coupled with that judiciousness with which we select our friends in the world.

While I do not believe that the League offers a cure for all the ills of the Church, I do say it provides a method for the elimination of many of them, and if we can accomplish this, and with God's help I believe we can, we shall present to the world a united front, and with such a united Church we shall move forward to such deeds that we shall make the deeds of the past pale into insignificance by the deeds of the present.

God grant this may be so, is the earnest prayer and hope of one privileged to call himself one of its workers.

The second topic, "Spiritual Preparation for Service," was presented in an eloquent address by Rev. C. R. Botsford, of Northumberland, Pa., and here follows:

And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it. (Genesis 2: 11.)

Son, go work today in my vineyard. (Matthew 21: 28.)

To every man his work. (Mark 13: 34.)

These and other passages of Holy Writ teach that

man was created to serve, and that he is also saved to serve. Indeed, service is the end of man's being. Service is the source of his strength, his health, his joy.

Our Lord Jesus is the truest exponent of the gospel of work. He came not to be ministered unto but to minister. "Wist ye not that I must be about my Father's business," said he. At another time he declared, "I must work the works of Him that sent me." His joy in service was expressed to His disciples at Jacob's well, when he said: "My meat is to do the will of Him that sent me, and to finish His work." As a toiler at the carpenter bench He spent His youthful days. As the matchless teacher, He gathered His students upon the mount and beside the sea, giving His days and nights to the truest service. As the World's Redeemer, His earthly body dropped its bloody sweat in the Garden and poured its purple stream from the cross. He endured the cross, and despised the shame, to serve the human race. Jesus, our Divine example, was ever found in active service. The poet quotes Him as saying:

"Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten idle bread.
Born within a lowly stable, where the cattle round
me stood,
Trained a carpenter in Nazareth, I have toiled and
found it good.
They who tread the path of labor follow where My
feet have trod;
They who work without complaining do the holy will
of God.
Where the many toil together, there am I among
my own;
Where the tired workman sleepeth, there am I with
him alone.
I, the peace that passeth knowledge, dwell amid the
daily strife,
I, the bread of heaven, am broken in the sacrament
of life."

All service centres around three divine institutions —the Home, the State, the Church. Here each one should devote his time, his talent, his treasure. Here are the places where peace and prosperity are to be enjoyed, provided we bring true and loving service.

There is no place like home. Here mother rules as Queen and father is the King. Here sons and daughters, brothers and sisters dwell in peace and joy, happy in the performance of duties peculiar to their relation and ability. Blessed is that home whose each member recognizes that service from him is due. Thrice blessed is the home where all such duties are gladly performed with a deep sense of obligation to the family and to God.

God bless the State, so prays every lover of his country. Here the people dwell under their glorious standard of freedom. Here each one has his duty, from schoolboy to President. The exercise of the franchise, the payment of taxes, the holding of office as soldier or civilian, and the general life of the nation, in hall of learning and mart of trade, offer service to all.

The Church of the Living God has work for every one. The proclamation of the Evangel, the training of the child, and the care of the orphan, the poor, and maimed open vistas of usefulness that lead to realms of infinite joy.

"On the Jericho road there is service today
For all who are ready to work or to pray."

Especially to use of the great Church of the Reformation does the idea of service appeal. Our beloved Zion is calling loudly for laborers at home and abroad. Oh, Luther Leaguers, are we awake? Do we hear the call? Do we see the fields of ripened grain? Ever let us remember that we are "of the Church, by the Church, and for the Church!"

I am sure our propositions will at once be conceded as correct. It is now our duty to speak of the preparation for this service to be rendered Home, Church and State. The matter of the practical preparation has been ably presented. We are to deal with the spiritual preparation for service. Our ideal Leaguer is strong of body and sound of mind. He has brought his body under subjection. He has learned to think. He has made full use of his opportunities to acquire useful knowledge.

What else does he need to rightly serve his God and his fellows?

He needs spirituality. He needs something that can come only from the Blessed Holy Spirit. Wonderful is the thought that man is so constituted that he can be influenced by the Spirit of God—taught, developed, lifted up, equipped as in no other way possible for service.

And what is spirituality?

Here we need to be careful in seeking a definition. Many errors have been made in attempting to define spirituality. Wild eyed enthusiasts have denied this blessed state to individuals and churches of orderly methods and quiet profession. Spirituality is not emotionalism. Spirituality is not pious harangue and loud prayer. Spirituality is conformity to the Spirit. It is the result of listening to the voice of the Spirit as He speaks in the Word and in the Sacraments. Spirituality is manifest in the daily life and conversation of the believer. A writer has put the thought we wish to convey in pertinent words as follows:

"Spirituality is best manifested on the ground, not in the air. Rapturous day dreams, flights of fancy, longings to see the invisible are less expensive and less expressive than the plain doing of duty. To have bread excite thankfulness and a drink of water send the heart to God is better than to sigh for the unattainable. To plow a straight furrow on Monday, or dust a room well on Tuesday, or kiss a bumped forehead on Wednesday is worth more than the most ecstatic thrill under Sunday eloquence. Spirituality is seeing God in common things and showing God in common tasks."

So then spirituality is an outward and visible manifestation of the Holy Spirit dwelling in the heart.

All may have this glorious preparation for service. God sent His Son to save all. The Father and the Son sent the Holy Spirit to sanctify all. It is impossible for all to have stout bodies and brilliant minds. It is out of the question for all to attend college and university. But all may have the highest spiritual culture. All may have the presence of the Spirit in heart and mind, fitting for some work that will tell for God and humanity. It matters little whether you have but one or many talents. It matters much whether you have the Spirit of God!

It sometimes happens that the man with small mental ability does more and better service for righteousness than one of larger gifts. It is because one had a larger spiritual preparation than the other. We often deplore the fact that many persons enter active life without adequate preparation in seminary and college when they might have had a worthy preparation. What shall we say then of men and women who enter upon the duties and difficulties of life in the variable fields of human endeavor without spiritual preparation?

Spiritual preparation for service may be made anywhere. Spiritual preparation must be made continually. We are to ever grow. This is especially true in spiritual matters. We can do work better every day if the preparation possible is made.

Let us now inquire as to this spiritual preparation for service and seek to find its method of acquirement. Spirituality, we say, is conformity to the Holy Spirit. Where may He be found? Where is the Will of the Spirit? These questions are answered in the asking. The Spirit resides in His Word. The Spirit works through His Word. Hence one of the most essential methods of spiritual preparation for service is the right use of the Word—the Bible. This consists of daily and devotional study of the Word, attentive listening to the proclamation of Gospel by ministers of the Word, and the devout use of the visible word in the Sacraments of Baptism and the Holy Communion.

We should fear to go forth to life's duties unprepared by study of the Word—by communion with the Spirit! We are not fit for any service without daily contact with the revealed Will of God in His Holy Book. But, friends, are we not often guilty of neglect right here? Is it any wonder our service is often halting and fails of achieving its intended result? Let us be honest with ourselves. If we are weak and doubting Christians, may not neglect of the Word be the cause of our condition? Oh, let us realize our constant need of the Word! Let us feel that it, above all else, can fit us to bear our burdens, do our work, and perform our service in an acceptable manner to our Heavenly Father.

In addition to the proper use of the Word, our spiritual preparation must include much prayer. How the Lord Jesus prayed! How much He insisted upon prayer. He wants to teach us to pray. He wants us to pray and not to faint. Without prayer we cannot

hope for spirituality. Archbishop Trench has this to say of prayer:

"When prayer delights thee least, then learn to say,
'Soul, now is thy greatest need that thou shouldst pray.'
Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.
Say! What is prayer—when is it prayer, indeed?
The mighty utterance of a mighty need.
The man is praying who doth press with might
Out of his darkness into God's own light.
The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.
The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.
All things that live from God their sustenance wait;
The sun and moon are beggars at His Gate.
All skirts extended of thy mantle hold,
When angel hands from heaven are scattering gold."

But how many Daniels are there to pray morning, noon and night in face of bitter persecution and most difficult task? How man Luthers are there to pray three hours each day in the midst of the hardest service? If the great Reformer must needs spend three hours each day when pressed the hardest in his work, how much time should we spend at a throne of grace? If you want power, pray. If you want to be fitted for your tasks, pray.

To recapitulate what we consider the necessary spiritual preparation for service, let us say that we must—

First—Study the Word of God.

Second—Take time to think and enable the Spirit to influence us.

Third—Engage in prayer privately, with the family, and in the great congregation.

Fourth—Use faithfully the Sacrament of the Altar.

Fifth—Be willing to follow the path the Spirit reveals unto you.

Let us for a moment look at service in the home after this spiritual preparation. The office of wife and mother is the holiest and highest to which a woman may be called. Her spiritual preparation will reveal this to her. She will discover that the homely duties of cooking and stitching, when performed under the guidance of the Holy Spirit, become transformed into glorious acts for the honor of God and the welfare of her family. Oh, that the home makers could fully realize that their long days and weary nights could be made to yield a joy unspeakable if they were ever listening to the voice of the Spirit!

And what is true of the mother is true of every member of the family. We are best fitted to bless and help our dear ones at home as go to them from the Bible and from prayer with the Spirit in our hearts. There need be no sad homes on earth. If there are, it is because those who dwell in them have made no spiritual preparation for the performance of their duty there. What we need is more religion in the home. Let every home have its family altar.

All this may be applied to our service in the State. We rejoice that there are men guiding the ship of state who are Christian men; who feel the need of spiritual preparation to enable them to do worthy service for their country—men like Abraham Lincoln. But, alas, their number seems to be few! Political corruption raises its unblushing head in the assemblies of the people. Men who, in their private lives are clean and honorable, are often in political affairs grafters or the sapient tool of the grafter. But let us remember that every one as a citizen is responsible for the political conditions of the present in so far as we have failed to give our country loyal service as devout Christians! Let us appreciate the truth that our religion must make us honest and loyal to the body politic or we fail in our service. As taxpayers, as voters, as office holders, as those even who do not have the right of franchise, let us ever remember that we owe the State a duty that can only be discharged as we are Spirit led—influenced in all we do and say by the Spirit of the Living God.

In the Church, where so much service that brings joy is awaiting, we must take up our tasks only after this spiritual preparation has been made. Remember the forty years of Moses in the wilderness! Remember the long nights of prayer and devotion that Jesus spent prior to his service! Let us sit down with the Word of God, let us kneel in earnest prayer at a throne of grace, and from this preparation follow the Spirit to the work he gives in the Church. God will then be glorified in us. Souls will be influenced by our loyal and loyal, even if lowly, service. In a message to Ancient Israel God exclaims to His people: "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

Service—what a noble, inspiring word that is!—service for all that makes for the comfort of men, the stability of the State, and the glory of the Church! Are we willing to read and pray and obey in order that the Spirit of God may lead us forth to perform successfully the duties of life, and finally to bring us to the endless felicity of the Father's House?

Let us pray:

"Come, gracious Spirit, heavenly dove,
With light and comfort from above,
Be Thou our guardian, Thou our guide;
O'er every thought and step preside."

Several ministers and delegates discussed this subject in five minute talks.

Rev. Charles George Bikle, pastor of the convention church, welcomed the pastors and delegates to St. Paul's and St. Mark's churches, and to the city of Williamsport, whose kind hospitality was afterward realized. William C. Stoever, Esq., of Philadelphia, President of the Luther League of America, responded to Rev. Bikle's address. After the appointment of committees, the first session closed with singing and benediction.

Tuesday Evening

The evening session opened with an organ prelude, "Wedding March," and an anthem, entitled "Thanks Be to God," followed by the Gloria Patri and Psalm.

The first address was delivered by William Nissley McNair, a young attorney of Pittsburg. His subject was "Reaching Young Men." Mr. McNair said:

A mighty impulse sweeps over the nation. Its people unite in singing the praises of the glory of the Lord. The downtrodden are uplifted. The great social wrongs are righted. Capital and labor cease to war against each other. The terrible evils of the day are overcome. The courts, with their bitterness, the jails, with their miseries, are being relegated to the past. Men seek no longer their own ends, but each pursues his vocation under Divine guidance. All are becoming brethren under the symbol of the cross.

This is but a vision tonight, but tomorrow it would be a reality if but one thing were accomplished. If the fourteen millions of young men in this country were brought to a knowledge of Christ and made workers in His Kingdom. This, then, is a practical proposition. How shall we reach these young men? To our own Church the importance of solving this problem cannot be overestimated. In any organization which is not of a temporary nature care must be had that there be brought into membership these who shall take the places of the older members who from time to time, for various causes, leave the organization. The question most often put to our college presidents is, How about your freshmen class? for we know that if a sufficient number have not been matriculated in that class to offset the loss resulting from graduation, the school is bound to recede. Many years ago there was organized among the workingmen of our vicinity a society in the nature of a beneficial association. From its beginnings this society prospered, for there were large sums paid in as dues and but small amounts paid out as benefits. By reason of this prosperity there was a laxness on the part of the officials, and for some years there were but few new members admitted from the younger workingmen. Then there came a time when the older members began to pass away and it was found that the society could hardly pay their benefits. The greatest effort to secure members among the younger workingmen and, in fact, a

complete reorganization of the society, was necessary in order to prevent its dismemberment. That our own Church does not occupy its rightful position in this country may be explained by the fact that in many instances the history of the individual congregation was almost similar to that of the society of which I have just spoken. Large congregations sprang up by reasons of emigration from Lutheran countries and but little consequence was placed upon the attendance of young men, even though it was found that they were staying away because they did not desire services in the mother tongue, but preferred the language of the adopted land, or because there did not seem to be work for them to do as was given the active young people in the churches around them. And so when the older members began to pass away it was found that there were but few to take their places, those who should have done so being active workers in other denominations.

If our Church were but a temporary organization this would be of little consequence, but this is not the case. To many of you I will speak in a familiar tongue when I make mention of the saying of Thucydides, the Athenian, in the preface of his history of Greek, where he says that he writes not for today, nor for tomorrow, but as "a possession for all time." This saying should be written in every Lutheran Church in the land, emphasizing the fact that we have not sprung up in a day nor are we serving temporary needs, but purged by the Reformation, sustained by the great leaders of the past and of the present, we are the true Church, and shall so continue till merged in that great "Church triumphant" above.

To my mind the methods of the Luther League are the best methods presented for reaching young men. Here the one thing needful is done, namely, the showing them the way of saivation through faith in Christ. While not desiring to underestimate the value of other methods now used, yet I believe there is danger of this great purpose being lost sight of when so much time is taken up in the development of the other parts of the young man's make-up. The Luther League lays stress upon the vital point in the matter. Of course, in this work various localities present various problems. As I am better acquainted with the work as it is conducted in the city I can speak better of the various phases of this problem as they are presented in the urban districts, and as these grow in size and importance they demand and should receive more attention.

Here the great difficulty seems to be in locating the young men who come from other towns and villages in the State. This may not seem to you as worthy of much thought, but the fact is that in most of our cities the great part of the young men are from the rural sections or from smaller towns. I make this statement advisedly, for you will find in our city and environs, except in the residential sections of the most wealthy, that there are but few houses which do not have one or two and often a large number of young men as roomers. We feel that there are hundreds of young men around us whose early training was received in Lutheran families or churches and yet we cannot reach them because we do not know where to find them. A postal informing the City League that a young man has left his home to take up his work in the city and where he could be found would be a small matter on each League sending it, but it would mean a great thing to the city League receiving them. Especially so since it has been the experience of our Leagues that these young men who so come to us are most active workers, even though they took but little interest in the work while at home. It has been suggested that this is due to the fact that he is no longer embarrassed by his old associates and has more courage to take up the work. But I believe that it is nothing more than a demonstration of pure gratitude on his part. There is nothing so welcome to a young man who has just arrived in a strange city spending his lonely evenings in that third floor room, inexpensive but uncongenial, with his first touch of homesickness, there is nothing that will so change the whole course of his life as to have some one out of that seemingly hostile mass of people come to him with outstretched hand and say, "We have heard of your arrival in the city; come with us and join in the work of the Church." If we are an organization, if there is a brotherly feeling among us, this would be no more than the natural thing to do. When a man belonging to a secret society goes into another city he immediately looks up the chapter there and is assured of a welcome. Or if he does not, then the chapter looks him up. How much more should we who need no secrets or grips to bind us together, who are members of the greatest of brotherhoods, how much more should we show that solicitude for our brothers which would but conform to the high standards of our order.

Another matter of growing concern in the work in the cities is the absence of the young workingmen from church. Most of these men belong to labor unions or to organizations of a socialistic nature which hold their meetings on Sunday and are allowed to take the place of church services. We need only watch a parade on Labor Day and see the almost interminable column of men marching by to realize what this means, and though probably unknown to us these socialistic organizations are growing daily in membership. Now, it is for us to con-

WILLIAM NISSLEY McNAIR,
President of the Pennsylvania League.

vince these men that, while their unions and organizations may be proper, yet they should not allow them to take the place of the church. That the church and its workings is the greatest and surest agency for bringing about the very ends they seek, namely, the raising the condition of mankind and alleviating their miseries. That, while the charge that the Church is only for the wealthy seemingly has ground for its assertion, yet in reality there is no truth in it. That Christ himself was a workingman and so in full sympathy with the toilers. That He alone can conquer sin.

These two instances are matters peculiar to certain localities, but the absence of young men from church and church work is so general and widespread that we are led to inquire if there is not some great cause for the existence of such a situation, and if happily we can discover that cause, how we can overcome it. This situation is due partly to the young men themselves and partly to we, ourselves, who are in the Church. On the part of the young men, their attitude toward the Church is too much one of indifference. Sunday morning comes and

perhaps he has been out late the night before and does not like to get up, or if he does get up, it is too late for church. I well remember my own experience at college; we were given five demerits for non-attendance at church on Sunday morning, but many of us were not induced by reason of that to attend with the regularity we should have shown, although our minister was a man of charming personality, scholarly attainments and highest spirituality. I would say right here that it is not the fault of the ministers. The statement that they are not sufficiently up to date to appeal to young men is refuted by the very facts of the case without further argument. For what profession is there whose members are so abreast of the times as the ministers? Where have men such opportunities of coming in contact with every phase of humanity and every class of people? From the baptismal font, through the marriage ceremony, till he closes our eyes in sleep, he is with us and knows our every care. We tell our business difficulties to our lawyers, but these and all others we tell to the minister. The fault is not with the minister, but rather is it this indifference on the part of young men in their relation to the Church.

Now, wherein are we to blame; where are we at fault? We are blameable for not putting forth a greater effort to overcome this indifference on the part of young men. We are at fault in that we do not ask them to attend our services. Andrew asked Simon and through that he became an Apostle of the Saviour. We should ask them, not condescendingly nor in a manner in which they can see we have a low opinion of them because they do not attend church. Let us have a higher opinion of our young men, let us approach them as men of sound principles and of high moral character; and is it not a fact that the instances are few when we will be mistaken? Present day conditions may have to alter the old fashioned idea of the young man. Public opinion no longer condones dissipation as the "sowing of wild oats." The average young man is not the frequenter of saloons. Not so much because the crowding of them by the foreign element as in this State makes them uncongenial, nor because he runs a great risk of losing his employment if he frequents such places, but because such places are beneath his standard of morals. He is not the vaunting atheist so common a generation or so ago. He looks upon life as a serious proposition and is too sensible to deny the existence of Him who makes Himself so manifest on every hand. So when done in a proper manner this asking cures many things, it overcomes many obstacles.

First—It assures the young man that he is welcome. Have you ever gone into church and felt out of place? Probably sat in some person's pew or were not spoken to when the service was over. If so, you have some idea how a young man feels at times when entering a strange church. Probably it is farthest from the members that such a feeling should be created, but it is there nevertheless. Some days ago I met a friend on the street and it occurred to me that I had not met him at a reception the evening before. In reply to my inquiry as to why he had not been there he said: "I had the best of reasons. I was not asked." You have doubtless heard that bit of verse of the young man so benighted.

Who never knew when he was slighted,
Who would go to a party
And eat just as hearty
As though he was invited.

But such a a young man it would be hard to find. You know that they will not go any place where they are not sure of a welcome. How impossible it would be for him to feel unwelcome if he had received a hearty invitation to attend the meeting. Our society is not a close corporation, nor has it a limited membership that we should be cautious about asking others to attend our meetings.

Further, this asking furnishes an impulse from without that is lacking from within. The history of a League of which I am acquainted is an example of this. Not many years since it had almost gone out of existence, when there came to them a young man whose enthusiasm furnished the outside impulse for all the young people of the congregation. He asked them all to come and no excuse was acceptable to him when they were absent. And it was not long till the League was in a flourishing condition and its influence felt throughout the central. In matters of indifference a small thing will determine your course of action. You are asked to go some place and because you have not a ready excuse or for fear of offense you cannot refuse. It is said that many young men are led into evil by being unable to say no. Why not take advantage of this in leading them to righteousness? Let us consider frankly how many young men we have asked. How many times we have invited others to our League meetings. I know of a town where the Sunday afternoon meetings for young men were attended mostly by elderly persons, while on the opposite corner were wont to congregate crowds of young men who loafed there most of the afternoon, and it was often said that they should be in the meeting instead of on the corner. But I know of no instance where any one of those in the meeting went down and asked them to join in the service, nor even in passing by to the rooms did they suggest to them that they might go along. We must fully realize that a League cannot be built up by simply opening its doors any more than a large business can be established by simply opening a store room. We must go out and bring them in. A business man was once solicited by a life insurance agent to take out a large policy. The agent was so persistent that the man finally asked with a touch of annoyance: "What do you get out of this if I take out a policy?" He was told the amount. It seemed enormous. "Well," said the agent, "if it were not for such stubborn men as you who are so indifferent to their own welfare, the company would not need to pay us so much." So it is true if it were not for this indifference on the part of young men we would not have our work to do, but this indifference exists and it is for us to overcome it even though at the cost of some sacrifice and labor on our part.

It seems a rather commonplace solution for this problem to answer we shall reach them by asking them, but after all in the light of these present day circumstances is it not the true solution? To the young man who has accepted your invitation to attend a properly conducted devotional meeting, who sees the enthusiasm there displayed in the work for the Master, it will no longer be a matter of indifference; he will have no difficulty in getting up on Sunday morning, but with a feeling of performing a joyful service, of fulfilling a loving duty he will attend not only the League, but all the meetings of Divine worship.

The underlying theme running through all the discourses of this convention is serious, and a digression would be pardonable here in pausing a moment to examine some of the reasons for our service for the Church. Is there not cause to believe that we Americans, so occupied by our work in the material world, are apt to forget our obligations toward our Church? Let us examine the matter and see what is the real condition of things. True, the Church does not demand nor enforce payment, but let us see how much the Church renders to us and by means of this what obligations and duties are incumbent upon us. The State bases its claim for support mainly upon the fact that it protects us from crime and criminals, but how much more effective is the work of the Church, which takes away all desire for crime, while after the State releases the criminal from imprisonment he is no better than before. It bases its claim further because it educates your children, but what of the thousands of denominational schools and colleges scattered over the land which have made our country what it is today? It says further we take care of the insane, the old, the sick and wounded, but look at the hospitals, the homes for the aged, the orphan asylums and multitude of other charitable institutions supported by the Church which are ministering daily to the unfortunate of our land. Our Church is a living vital institution whose work is more than the delivery of a course of lectures, as is sometimes undeservedly stated. These forces and those resultant upon the teachings of the Church are the fountain spring from which flow all our national blessings. The blessings of civilization is merely another way of saying the blessings of Christianity. These are but a few practical reasons as seen all around us aside from our religious belief which should impel us to labor for our Church. These, however, are too often forgotten when our minds are taken up with the idea so prevalent among our free born citizens, that they are under obligation to no one; in other words, we are too much imbued with the idea that our time and our labor and our property are our own, to do with as we like. Are we not mistaken in this? Take this instance: One comes to you and says, "I demand

of you a certain per cent. of your property for the support of the Government," and you express the idea which I have just stated. He answers, "We need this money to carry on the Government which protects you and educates your children." You reply, "I need no protection. I have no children to educate. I have acquired this property by my own unaided efforts and I refuse to give up any part of it." Some time later you receive a notice that your taxes are delinquent, that 5 per cent. has been added as a penalty and to save further cost they should be paid immediately. A second warning is given you by a statement that a lien has been filed against your property, but you heed it not. Finally you return to your home to find that the State has dispossessed you, has given your property to another, it is no longer yours. Why? Because you have failed to fulfill the obligation incumbent upon you as a citizen of the State. How many of us are fulfilling our obligations to our Church in doing the work of the Master? How many of us are heeding His warning so often and unmistakably given when He tells us to go to work in His fields, the fields that are ripe for the harvest? Oh, let us watch lest on that last great day we find ourselves dispossessed of our heavenly home because we refused to perform our obligations to our Maker.

When without any evasion, but looking the matter squarely in the face, we examine our own history we must admit that our lives have been singularly devoid of sacrifice either for the religion that is our hope or the State that is our protection. This shirking of our obligations seems all the more glaring when viewed in the light of the sacrifices of our predecessors in this country. Calhoun once said that the conduct of the Spartans at Thermopylæ is considered to be the most brilliant instance of valor that history affords, "but," he continues, "do you not think that who so could bring before you by adequate description that winter of the Pilgrims, with its nights of storm, slowly waning, with its damp and icy breath put to the pillows of the dying, its apprehension, its hopes, its fears, the prayers of the pious, the consultations of the prudent, the occasional cheerful hymn, when the strong heart threw off its burden and rose as a bird of dawn to the skies; do you not think that who so could show you these people calmly waiting in that dark defile, darker and lonelier than Thermopylæ, for a dawn that would never break, or when it would break might show them an arm mightier than the Persian raised as if in act to strike; do you not think that he would show you a scene of more difficult and rarer heroism?

As a fitting companion picture to this inspiring scene we have another in which we can see the realized ideal of true heroism. It has for its background the blue hills which encompass a small town in the southern part of our own State. The moon lights up the town with its silvery light and there in a corner in an old graveyard we see the bodies of countless men wrapped in slumber. Some of them are sleeping their last sleep, having given up their lives for their country. Some are grievously wounded, torn by the shot and shell of that fearful day. All that day they had bravely defended those hills against the terrific onslaughts of the enemy, never faltering, always courageous, although under a leader that was as yet untried and against the very flower of the enemy's forces. Yet so great was their bravery, so undaunted their courage, so splendid their heroism, that on the following day, when the onrushing tide of the enemy swept up those hills of Gettysburg and upon their ranks it was broken, as the waves are broken on a rockbound coast, and the victory was ours.

Here are two brilliant examples of the sacrifice of our fathers, one in defense of their religious belief, the other in defense of their State. Our ancestors who have thus highly demeaned themselves may demand of us that we, too, make some sacrifice for the State whose blessings we now enjoy and for the Church when, for religious freedom, they gave up so much, and that we transmit both to the coming genration still up to the high standard to which they have raised them.

The work of the Luther League of bringing young men into the Church presents to you an opportunity for double service. True, you are performing a service to the Church, but you are performing equally as great a service to the State, for the future of the State depends upon the young men. It is said that the young men of today are the leaders of tomorrow, but in our age of opportunity how often is it the case that they are already the leaders of today? If they continue in the paths laid out by our fathers then is our future secure. Our fathers founded this Republic in the realization of our dependency as a nation upon God, and we have come down through the century in war and in peace, in prosperity and in adversity, pre-eminently a religious nation. Should we so continue then we need have no fears for our future. However, when we observe all around us the disregard for the Lord's day and His worship the prevalence of "graft" in public and private, and countless other tendencies we have fears that our country is deviating from that realization. The dangers to a State resultant upon its falling away from God are just as great as when an armed foe invades their firesides and just as much steadfastness and sacrifice should be shown as did our Pilgrim Fathers. Will you make the sacrifice? Will you try to fulfill the obligation so plainly resting upon you?

I have made mention of the action of the State concerning delinquent taxes and I am now reminded of an incident which occurred a few days before I left for this convention. We were closing up a real estate transaction and there were discovered a small amount of taxes which had been filed against the property years ago. The vendor, knowing that these would have to be paid before a settlement could be made, wrote out a check for the amount. It was found, however, that a large amount of costs had accrued in the case which would also have to be paid. These the owner was not willing to pay, as they amounted to a great deal more than the taxes themselves, but he found to his regret that the lien could not be marked satisfied till these costs were paid. Do you realize that each year as you fail to fulfill your obligations to your Maker that there are accruing these costs as a penalty which must also be met at the final settlement? He says: "Why stand ye idle?" and "Be ye doers of the word and not hearers only." Do not put your own weakness as an excuse for not doing this work, for it is not we ourselves that do these things, but the Spirit that worketh in us. God in His wisdom can use the littlest of His creatures in the transmission of the truth; we must be His willing servants. Three men drink at a fountain, one out of a rusty tin cup, the other out of a piece of cocoanut shell and the other out of a cup of gold studded with diamonds and rubies, and yet, as you well know, the last receives no more than the first, the instrument through which the water is taken adding nothing to its purity nor detracting from its value. So we consecrate our lives for the transmission of the truth, no matter how weak we are, the Spirit working through us will accomplish mighty wonders. We can convey the truth by our lives as well as by our teachings, just as the life of Christ stands out as a living testimony to the truth. The old hymn says. "I read my duty in Thy word, but in Thy life the law appears drawn out in living character." Here is this double opportunity presented to you; may you on your return from this convention take advantage of it with renewed vigor. It is by doing the work of the Master that we live, become beautiful and noble and pure. This is a thought from Taylor that I take the liberty of adapting here in closing. He says in part: "I have seen the light that gleamed from the headlight of some grand engine rushing onward through darkness heedless of opposition and fearless of danger, and I thought it was grand. I have seen the light come over the hills in glory scattering the hazy darkness like mist before a sea born gale, till leaf and tree and blade of grass glittered in the light of the morning ray. I have seen the light that left out unfought across the storm swept sky through chaste clouds, midst the howling of winds, till clouds and darkness and shadow banded earth burst into noonday splendor, and I knew it was grand, but the grandest thing next to the radiance which flows from the Almighty throne, is the light of a noble and beautiful life wrapping itself in benediction around the lives of men and finding its home in the blessed bosom of the everlasting God.

The inspiring rally hymn, "Oh, Christians, Leagued Together," was sung in a spirited manner by the vast audience. St. Paul's choir then rendered an anthem entitled "Thou Whose Power Tremendous."

Henry G. Deininger, Esq., of Philadelphia,

spoke on the subject of "Retaining Young Men," and his address is as follows:

At the National Convention in New York in 1898 the last speaker gave as his message that it was time for the Lutheran Church to bestir itself, quoting from the Lord's answer to David: "And let it be when thou hearest the sound a going in the tops of the mulberry trees then thou shall bestir thyself."

The same speaker at the National Convention in Buffalo addressed the great throng present on "The Dawning of the Day," saying in part: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the Holy City." What a change from the first breath that precedes the dawn to the full coming of the light—with its labors, its tasks, its responsibilities.

Dr. Carroll's statistics for 1904 in the Christian Advocate showed that we had in a few years passed from the fourth to the third largest Protestant denomination in this country, with an increase of 4.3 per cent. for the year. A percentage of increase that far exceeds the other large denominations—Episcopalians, 3 per cent.; Baptist, 1.6 per cent.; Methodist, 1.1 per cent. The day has indeed dawned.

The Lutheran Church is assuming its rightful position in this country; it must be recognized as an important instrument in the hands of God for the future, not only of the Great Northwest, so strongly and so often emphasized, but of the entire country.

President Roosevelt himself on the occasion of the rededication of Luther Place Memorial Church in Washington expressed himself at length on the mission of the Lutheran Church in this country and on the fearful responsibility involved. He said: "It is destined to be one of the two or three greatest and most important national churches in the United States; one of the two or three churches most distinctly American, most distinctively among the forces that are to tell for making this great country even greater in the future. Therefore a peculiar load of responsibility rests upon the members of this Church."

Shall we who have been laboring in the cares and anxieties of our individual congregations hear the cry of those on the mountain tops, hear the cry—Lutherans in the West, Lutherans in the North, Lutherans in the South, Lutherans here, there, everywhere and a continuous flow from foreign shores, and shall we not hear the command "Go ye up and possess the land"?

Our Church has awakened to the great task confronting it and is attempting the solution with the means at her command. Have you, as an individual, awoke? Do you realize your own responsibility in Christ, in the Church? Every man, woman and child is needed; especially do we need our young men with their enthusiasm, their courage and their strength.

We must hold them for their own souls' sake, for what they shall do and what they shall be to the Church of the future, their helpfulness in bringing others to the foot of the Master. We must retain them in the fullest sense—not only to attend divine service, not only to study the word of God, not only to be willing to spend and be spent in the cause of the Master, but one and all of these.

To retain young men, begin early in the Sunday-school, in the Junior League. Yes, even in the Christian Kindergarten and at the mother's knee. This early stage of the development of the child is being recognized of greater and greater importance. It is highly necessary that they should start well. They may not fully appreciate the words memorized, nor the acts done, but the foundation will be laid aright. In the Sunday-school or Junior League should begin the first Christian work—bringing of new members, the duty of reporting new families in the neighborhood, etc. Children and men must do something if they are interested. As the twig is bent the tree is inclined. How difficult to straighten the old oak! How readily the twig lends itself!

You will remember the words of the priest, give me the child till he is the age of eight and then you may do what you please. He will return. Therefore to retain young men retain them in the Sunday-school and Junior League.

In Philadelphia each day young men enter the city from the country and find lodgment near the business section, not knowing that in most cases that it is the worst place possible. There to live in a single room, perhaps sharing it with another and continually subject to the worst temptations. Still others are like the young dentist who went on a summer tour over the Alps. They came to one of the most dangerous passes and the guide said, "Now you must all be strapped together." So he harnessed them all to a rope and guides went before and guides came after. The young man wearied of the thralls, slipped out of the traps and a few minutes later was dashed to pieces far below. How soon some forget—forget the Church, forget God, forget home.

Realizing this great danger the Inner Mission Society has recently established the Luther Hospice at Twentieth and Race streets, Philadelphia—it is really a Christian boarding home for young men. How I wish I could impress you with the necessity of sending the names and addresses of the members of your League or congregation who move to the large cities to some pastor there. We need these ambitious men and women who are entering commercial or college life. Don't wait for another to do it! Don't run the risk of losing a soul for a cent—a postal will bring him or her a visit and if possible they will be kept in the Church.

In our intense desire and eagerness to hold our young men and to save their souls, do not let us forget that he has other interests and pleasures that can and should be used as means to retain him. Foster a good social spirit. Social hours for men—occasional outings and games may be held. One pastor has successfully used a summer camp to which he and his men go each year. In the contact in sports and camp he gathers a deeper and truer insight into their needs and life while they know each other more fully. In such friendships lies the secret of many who have been retained in the Church.

Singing classes, orchestras, Congresses, lectures and study courses for men will assist, but the greatest care is necessary to prevent the carrying of these to excess.

It is strange how much can be accomplished by meetings for men only—there is an attraction in the name and in such talks. Men's Bible classes, with a strong, interested, sympathetic leader who will talk to men as men want to be talked to—directly, earnestly, squarely—attempting to solve the problems of their daily lives.

But in all these do not lose sight of our aim to hold them for Christ. A good social spirit may mean little of the Master. It is a means, not an end. Place the emphasis correctly—the Master and His work. Young men today must be impressed with the seriousness of being a Christian. Christianity means work. Alas, too few are fully impressed with the necessity of service. Is it the fault of those in control? Are we doing too much work and not training others?

To successfully hold men give each a specific duty and continually urge him to fulfill it. If at all possible, do not perform it yourself, even though it be better and more quickly done.

Young men form their ideals, their ambitions, too often without reckoning the Church and her Master. Wealth, honor, success in business, all claim attention, but where is the Church? Is it not time to proclaim again and again the business of the Church and the duty of each member of the firm? Let us drive home the necessity of doing something. It is our business to work. "Wist ye not that I must be about My Father's business?" I this of Christ, what of us? Let us impress more fully the individual responsibility for the success of the cause of Christ.

The Church's task is enormous, but are we utilizing our reserve force—our laymen and lay women? This is the day of individual work—by the individual and with the individual—each with some definite, fixed task. Much care on the part of those directing the work is required to fit the work to the man; it should often befit the man to the work.

Our laymen must do more for the Church. We must lift from the shoulders of our pastors many of the more or less distracting cares that envelop him—administering charity, visiting the sick, the non-attendant, the strangers, greeting strangers at the church door, and especially to remove all financial cares.

When Amelek gave battle to the children of Israel, Moses and Aaron and Hur ascended a hill while Joshua and his men gave the battle. When Moses held aloft the rod of God, the Israelites prevailed, and at other times Amelek was victorious. The arms of Moses became tired and he could not hold aloft the rod and gradually Joshua was being driven back.

At this critical moment Aaron and Hur upheld the arms of Moses with the rod of God and thus the army of Israel prevailed.

Where are the Aarons and Hurs of today?

That our laymen must do more is indicated in the effort to restore the New Testament Deaconate and to establish lay readers in our Church.

Will not this last serve as an impetus to our young men to give more time and attention to the Church doctrines, methods and history? To hold our young men let us fill them with the spirit of the Master—let them know our Church history, our Church doctrines, our Church mission—to know these is to be an active church member.

It is, indeed, a hopeful sign that our League has so strongly emphasized education. Our Church has always boasted of being the Church of education, and rightfully so, too. Is your League a League of education and spirituality, or does it emphasize sociability too strongly? Give our young people solid food—food that will develop into muscle, bone and sinew.

The retaining of young men involves much sacrifice of time and energy, of pleasures, of one's own desires. And yet with all of one's efforts, all of one's prayers, all of one's continual oversight, with all these we must so often acknowledge that apparently we have failed. Be not so sure. Seed found in the tombs of the Pharaohs has borne fruit at this late day.

The task is overwhelming, it is too great. What is man that Thou art mindful of him—and I especially of all men. What can I do? Do! Do you not realize that the battle is not yours, nor mine, nor ours, but the Lord Jehovah's? Realize that behind you is the grace, the goodness, the power, the strength, the wisdom of the Almighty God; realize the words of the Apostle, "I can do all things through Christ, which strengtheneth me."

An offertory anthem, "And God Shall Wipe Away All Tears," was rendered in an impressive manner by the choir.

After singing "Now, Thank We All Our God," the evening service closed with the vespers and benediction.

Wednesday Morning

The session opened in St. Mark's Church, Rev. Stephen Paulson, pastor, by singing "Holy, Holy, Holy," after which Rev. Pestke, of Wilkes-Barre, read the 46th and 47th Psalms and offered prayer.

President A. Raymond Bard announced to the convention that owing to the inability of one of the speakers, Mr. Albert Oettinger, of Philadedphia, to be present at the morning session, Rev. H. F. J. Seneker, of Easton, would make the first address. Before Rev. Seneker arose to address the convention, Rev. Charles Fry, of Philadelphia, spoke in behalf of the noble, self-sacrificing work Dr. Oettinger is doing for the poor and needy ones in the City of Brotherly Love; Rev. Fry saying that he wished to prepare the minds of the delegates to receive the thoughts of inspiration which the afternoon speaker would present.

Rev. Seneker's address was "Achievements of the Luther League in Service." It was a powerful speech, and these thoughts the speaker impressed upon his hearers: First, that the Luther League has set the Church to thinking; second, it has organized and set to work a large portion of the Church, almost altogether unused before; third, it has made it easier for our young people to do right and harder to do wrong; fourth, it has helped, in a measure, to deepen the love and faith of our young people; and fifth, we should not boast of our achievements, for they are puny enough. Twenty minutes were allowed for discussion, and the following ministers spoke briefly: Rev. Pestke, Wilkes-Barre; Rev. Taylor. Selinsgrove; Rev. Wampole, Shamokin; Rev. Fry, Philadelphia; Rev. Reimensnyder, Milton, and Rev. Manhart, Selinsgrove.

The hymn "All Hail the Power of Jesus' Name" was sung, and Miss Georgie M. Derickson, of Milton, then read an excellent paper on "Special Service in the Church." At the close of her paper, Wm. C. Stoever suggested to the convention that the paper was so thorough that further discussion was not necessary.

All life and growth is built upon sacrifice. This is so manifest in the natural world that the statement cannot be questioned. And what is true of it can be verified in the spiritual world.

"If, then, we would grow up into Christ in all things" sacrifice must be the leading factor of our lives.

But what, may we ask, is sacrifice? To the Jew it was placing on the altar the slain beast of his flock. To the Christian, the giving to his Lord and Master his best and noblest service. Not in its many requirements and possibilities may we consider this work, but in a limited sense of "Service within the Church."

Soon after God created man He established the altar, knowing that for man's good there must be a place where he could meet to worship Him.

The Church of today is an outgrowth of that idea and its sacredness has not diminished. Hence the first service required of us is to "Give unto the Lord the glory due unto His name, and worship Him in the beauty of holiness."

If our service is to be acceptable there must be power behind it. And that power can be found only in Christ, who reveals Himself through the Gospel in the Church. However great may be the demands upon us in Christian work, the Church, with her sacraments, should not be neglected. As much as we would commend the S. S. Y. P. S. and kindred organizations even more emphatically would we condemn the neglect of the preaching service for these. And we are persuaded that no society can reach its highest ideals until its individual members discharge their duty to their Church.

The tendency of the times is away from the Church service, and its remedy needs more than a passing notice. And it becomes leaders of the young to impress, by precept and example, the importance of being, when possible, in God's house at times of public worship, and take advantage of its means of grace. Though they may not appreciate its value now, the sweetness of its influence will be manifest in later life and bear precious fruit. Let us remember that "religion without worship will die." Whilst it is true we can worship Him in spirit and in truth anywhere, yet we are urged to "enter into His gates with thanksgiving and into His courts with praise," for 'tis here we have learned of His "everlasting mercies and His truth that endureth unto all generations."

But while God requires us to worship him, He does not intend our service to end there, but to show in a practical way that we have been with Jesus and learned of Him. "For He loveth service when 'tis given by grateful love that clothes itself in deeds." Many are the ways where this is possible in our various organizations. The Sunday-school, with its rich field, is open to all who will enter, either as teacher or scholar.

As teacher the importance of the service required can scarcely be estimated; that it is so necessary you go well equipped, for its value will be equal only to the love in the heart and the knowledge in the head.

The first requirement, therefore, is love, love to God, love for souls, love for the work, an ever widening, patient love. No teacher can train a child in love to God without a love for that child; not an equal attachment for all children. That is not possible, but a love that is higher than affection; that sees possibilities for good in every soul and determines to develop the highest and best in it. And of knowl-

edge no less can be said, for how can we give what we do not possess? It is not superior intellect that is demanded, but a desire to improve, and where that exists knowledge will be gained or should be. For if our secular schools demand a certain standard of efficiency, should not the Sunday-school that is training the head and heart for a better life that now is, as well as for the one to come, require less?

First we must be familiar with the text book. If we do not know the Scriptures how can we testify of Him of whom we have to teach? Then know the doctrines of our Church. Don't think it of no importance what your scholars believe as long as they behave well. It is important, and as a rule, a scholar will be more interested in the Bible and understand it better by knowing how his Church interprets it.

I heard a teacher say who had come from a denomination that taught immersion into another church, he did not believe in teaching doctrine in the Sunday-school. I could not but wonder what ideas of baptism his class would have, certainly very lax ones, or worse still, none at all. Ignore and despise bigotry. Respect the creeds of others, but don't try to understand them all. But know and believe in your own and teach it. Don't weaken your work by many charts, nor wreck it by none, not forgetting, of course, that religion must be manifest by good works, for doctrine without works is like a tree without fruit, but remember that works without doctrine is like a tree without root.

Then learn the best methods of teaching, methods that have been thought out by men and women who have consecrated their lives to this work. Take a normal course, it will give you in a short time what will take years to learn by experience.

To the young men let me particularly appeal to enter this branch of service, because more men are needed in the Sunday-school, not that there are too many women or that I would depreciate her work. But it is a fact that at a certain age a boy needs and desires the strength, determination, sympathy and example of manly courage and Christian character to hold and inspire him.

There are exceptions, but this is the rule, as often they miss these traits in their own homes.

Can it be that this is the reason so many boys between the ages of fifteen and twenty go out of the Sunday-school? And if so, will not our consecrated men, for the sake of the boys, come to the rescue? Not on the teacher alone does the success of the Sunday-school rest, but much depends on the scholar. His willingness to learn, his desire to assist in every right movement, his influence for good over others, have been potent factors in developing this, the greatest organization within the Church.

But we dare not be selfish enough to confine our love and service to ourselves alone, so we turn to mission work, and as its vastness spreads before us we are amazed at its greatness, for it is as wide as the world and so few are the laborers. This is strange when we remember that the Missionary Society is the oldest organization in the Christian Church, being founded by Christ Himself, who gave His commission to the first eleven members from "the mount called Olivet," which is from Jerusalem a Sabbath day's journey. They never doubted its authority nor questioned its importance, but showed their devotion to it by all save one, giving their lives in obedience to it. And dare we, His later day disciples, refuse to give less? True, life and all earthly possessions are not asked of many, but He does require something of every Christian.

It is impossible for us not to believe in missions when we remember that it was through Paul's missionary efforts that Christianity was first brought to Europe, and its influence, ever widening, flowed on and on until as "Westward the course of empire took its way" it touched our own fair land giving to us the American civilization which is our pride and the admiration of the world.

If, then, we justly owe so much to mission work of the past, should we not pay our debt of gratitude by sending back that light and truth, that alone can lead men to righteousness?

Shall we whose souls are lightened with wisdom from on high,
Shall we to souls benighted the lamp of life deny?

It is not for us to say where your service should be given, be it on Greenland's icy mountains, on India's coral strand, or near to your own home, but somewhere find a place.

Nor would we say what you should give. It may be yourself, your prayers, your sympathy, your means, but give it heartily as unto the Lord, that you may share in bringing "all nations, and kindred, and people and tongues" to the knowledge of the truth as it is in Christ Jesus.

And now to our Y. P. S., our dear Luther Leaguers, what more can we say, for this is already yours. Yet in your own society the vista of usefulness stretches far beyond our vision. Here, as in no other place, you can show your individuality, and your unselfish devotion to your Church.

Here your simple services, touched with the high lights of duty, love and loyalty, make beautiful pictures to brighten the lives of others, while they help lay the foundation of your own character.

Many are the gifts that here can be used that none need be idle.

Is the stranger within your gates and will not your sanctuary committee welcome him and see that he finds friends, and thus hold him to the Church, that otherwise he may have neglected? Is your pastor overworked and needs assistance which you will gladly give, relieving him and giving you a broader view of Christian work?

Does your society lack unity and sociability and are there not some who can tactfully bring the members together and thus warm their hearts toward each other? Are there a few who feel the evil of intemperance and fear its danger; and by honest prayer, honest effort create a sentiment so strong that before they are aware a temperance revival has come with a lasting blessing? Still others learning the needs of your mission boards, catch the inspiration that comes by contact with this world wide movement, arouses a missionary spirit unknown before?

While a few with a narrower vision. but as broad a love, learn the needs of the poor, the weary, the sorrowing and the sinning, and are ready and willing to become home missionaries in deed and in truth.

There is always one at least with a special love for the children, who can do much good in training them in the Junior League to take their place later on in active service.

In the Sunday evening prayer service those who are born with a song on their lips, with those who, by their spirituality, can make it a benediction to many less gifted, while others can bring out the riches of our splendid Topics, with its doctrinal, missionary, practical and historical course, developing in its members the things that make for righteousness, wisdom and truth. These are but a few of the many things you may do. Do not fail to render some service to others, or you will miss the highest possibilities of life and its deepest joys. Finally, let us not forget one of the great purposes of the Luther League, that of bringing together in closer fellowship those of the same household of faith.

If the prophesy is to be fulfilled that "the Lutheran Church is to be one of the two or three leading denominations in America," she must be more united as synods in spirit at least.

The Church of today has a great battle before her. If the Luther League is to maintain the position she desires and accomplish the high purpose intended by her founders, she must take her place in the rank of active, aggressive and consecrated services.

Then united let us go forward, for we've given our allegiance

To serve without surcease,
The mighty Lord of armies,
The gentle Prince of Peace,
Then onward be the war cry,
And onward still, so long
As we have self to conquer,
Souls to cheer with song,
Let sound the martial music,
Ring out the bugle call,
To rally for the conflict
Our people one and all.

After singing "My Faith Looks Up to Thee," it was moved and seconded that the President of the State League and the presidents of the District Leagues be appointed a committee to take charge of the redistricting of the State.

A motion was made and seconded that the State League purchase one thousand copies of

the convention number of THE LUTHER LEAGUE REVIEW, and to sell them at 5 cents a copy. It was moved and seconded that Frank A. Harttranft, Jr., of 4609 Wayne avenue, Philadelphia, be appointed to receive subscriptions for THE REVIEW.

Rev. Altpeter, of Catawissa, spoke on the Junior League work, and said it should be recognized on the programs for the State meetings. A motion was made that a request be made to the Executive Committee that they consider the advisability of having the Junior work discussed at each future convention.

The President appointed the following committee on nominations: Rev. Stephen Paulson, Williamsport; Rev. G. Irving Lenker, Allegheny; F. J. Bergstresser, Philadelphia; Frank W. Richter, Beaver Falls; P. Walter Banker, Wilkes-Barre.

The following persons were appointed on the Resolution Committee: Rev. George C. Loos, Rev. C. J. Gable, Wm. J. Steinhauer, Carl J. Olson and W. M. Mearig.

A telegram to Rev. Charles Fry from J. T. Ohl, regarding the Lutheran Hospice in Philadelphia, was read and discussed by Rev. Manhart, Rev. Herbster and J. Wilmer Fisher.

W. C. Stoever, chairman of the Executive Committee, read a letter inviting the State League to hold its next convention in St. John's Church, Kittanning. It was moved and seconded that the invitation be referred to the Executive Committee.

The session closed with singing "My Faith Looks Up to Thee," and prayer.

Wednesday Afternoon

The afternoon session opened by singing "Now, Thank We All Our God," and prayer by Rev. Miller, after which the speaker for the afternoon, Mr. Albert Oettinger, of Philadelphia was announced. His theme was "Special Service Outside the Church," and here follows:

The first step in the consideration of our subject is to read our "marching orders." They are written, first in Luke 16: 15: "Go ye into all the world and preach the Gospel to every creature." Second, Acts 1: 8: "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth. Third, Rom. 2: 10: "To the Jew first, and also to the Gentile."

Our equipment is the next thing to examine. No general would put a raw recruit on the firing line if he has veterans, whom he knows will not waver or fall before the enemy. How can we preach Christ unless we know Him? How can we teach others with power unless we have touched the source of power?

The first step toward qualifying as soldiers is to make an unconditional surrender of ourselves to God. We must first consecrate, then concentrate. We must put our whole life into one channel, or we will not count for much. If we go into the work only half hearted we cannot accomplish much. Our equipment is "power." In Acts 1: 8 we read: "But ye shall receive power, after that the Holy Ghost is come upon you." An ambassador, sent to a foreign court, is equipped with all power to represent his ruler. So we must represent our Ruler, and we can no more represent Him without power than a representative could appear at the court of an earthly king without being equipped with credentials from his ruler.

Another element in our equipment is a burning love for souls. Love is the badge that Christ gave His disciples—by which they are known: "By this all men know that ye are My disciples if ye have love one toward another." "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

As our Lord was about to leave His disciples to take His seat on the right hand of the Father, He said to them: "All power is given unto Me in heaven and on earth," and then gave them the royal commission, "Go teach all nations." Teach them what? To "observe all things whatsoever I have commanded you." Then having learned from the Word "All things whatsoever" He has commanded us to teach. With love in our hearts, filled with power, we are ready to obey the second part of our orders, "Ye shall be witnesses unto Me," and the third part, to "witness to the Jew first, then to the Gentile."

Now go forward, not fearing, not wavering. Listen to His voice calling to you, "Be not afraid. It is I." Do not get your eyes on the storm as Peter did, but get them on Jesus. Do not get discouraged because you have no results. Noah preached 120 years without getting a convert. Remember our marching orders read "Preach the gospel"; they do not read "Convert the sinner." That is God's work, not ours.

If we should still interpret our "orders" literally, "to the Jew first," and begin in the cities where the Jews congregate, "the fields are white." I admit that to work among the Jews is a hard problem, but now comes the test of the badge of discipleship. These you must love and witness to that they may be brought to Christ. We know that one with God is always a majority. Disappointing facts do not warrant discouraging conclusions. It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants and the walled cities any more than the ten other spies were. The giants were actually no bigger and the walls actually no higher, to the ten than to the two. The facts were the same, but Caleb and Joshua differed with the others in that the ten faced the situation by themselves, the two faced it with God. The ten judged God in the light of their difficulties and said it "cannot be done"; the two judged the difficulties in the sight of God and said "we are well able."

Then there are the great masses of the unchurched, countless thousands going down to a Christless grave. To reach the adults, already hardened in sin, is a problem, so our first witness among the Gentiles ought to be the children, that they may be saved from the effect of environment that condemns them to a life of sin and shame.

Such work as that being done at 981 North Fifth street, Philadelphia, is as truly a work for God in the interest of Christian education as it is for humanity, to relieve bodily and mental suffering.

Homeless and destitute boys and girls are taken from the streets, from the probation courts, from the hands of societies that relieve them temporarily, and are fed, clothed, educated and led to a higher, nobler life. Homes for children conducted on these lines should be multiplied in every city of the Union. Opportunities do not come with their values stamped upon them. Every one must be challenged. Look at the harvest! How little ones are reared to lives of shame and crime! Obedience to our marching orders implies an effort to save them. There is room in our churches that could be utilized for kindergartens, and there are young women who would give their time to this work if they had the opportunity. By this means the little ones can be reached and perhaps other members of the family, who eventually could be brought under the influence of the Church. Jacob Riis says the kindergarten makes a bright spot on the dark slum picture. It provides the playground the child's life was yearning for.

I wish there were no poor mothers who have to go out to work, but there are, and this gives the Church another opportunity to use some of its spare room for nurseries.

There are widows with young children to whom they have to be both mother and father, and there are the women with sick husbands, upon whom also falls the burden of the family support, and to these hard pressed and heroic women the nursery is a blessings whose value cannot be overestimated.

I wonder what you would say if I showed you boys and girls whose only sleeping place is the lumber pile on the wharf, or a dry goods box, whose only food consists of what they can gather from the garbage cans?

Our marching orders do not stop with relief of distress—they read "preach." The Gospel is not to be limited. The fallen and the outcast are to be reached with it. What a work opens for us here, especially in the larger cities and towns? The first one who ever came to Christ for a purely spiritual need was a fallen woman, Luke 7: 37. Others had come, but they had some favor to ask, some sickness to be healed, some axe to grind. What brought this woman to His feet was the promise (Matthew 11: 28-30), "Come unto Me all ye that labor and are heavy laden and I will give you rest." She saw the possibility of being forgiven. She felt within her soul the determination to become a pure and noble woman. Unmoved by surrounding discouragements, she was conscious only of His presence, and she threw herself at His feet for pardon and spiritual life. He did not repel her. This was His method throughout His ministry. When He would heal the leper He did not stand afar off for fear of defilement. His purity not only repelled the pollution, but communicated itself to the leper.

In dealing with these moral lepers, we must not be afraid to touch them. If we would be successful in raising the fallen we must meet them in the same spirit that Christ showed, and we must preach to them His Gospel of salvation from sin.

In most work outside the Church it is the personal contact that counts. Many people are willing to go on committees, attend meetings, or join movements, but are perfect cowards when it comes to the matter of personal work. And yet this kind of work offers the greatest opportunities and the richest rewards of any service open to the Christian. Andrew never preached, yet if Andrew had not brought Simon Peter to Jesus where would the 3,000 souls that were converted by Peter's preaching have been? The most effective way to convert the ungodly is not to get an evangelist, but by personal work. Edward Kimbal brought Dwight Moody to Christ by personal contact. Personal work has several advantages over organized effort. First, everyone can work. Second, it can be done anywhere—shop, mill, factory, home or public place. Third, because it can be done at any time of the day or year. Fourth, it hits the mark. Fifth, it is effective.

Let us go on a journey in the slums of a great city. It is like a strange country. We whose homes are pleasantly situated and whose church and social surroundings are good know little of the sadness and the hardness of the submerged life. Nor do you understand how in that life are mingled the pleasures and pains of sin, the abandon of evil passions unrestrained by will. Our journey takes us over crowded thoroughfares and through narrow alleys, into basements and garrets, under glaring lights and through dark passages, where we use a candle to make sure of our way; in old buildings, where we find it necessary to stoop as we pass up and down stairs, in semi-private houses and in the low restaurants, where oath and ribald jest mingle with the laughter and song of young men and women, in the socalled better places, and in the opium dens of Chinatown.

Intoxicants, cigarettes, cards and opium are seen in their true relations to life, each doing powerful work in the soul wrecking process. We tell the people of a way of escape from sin, through a Saviour's love and grace, and are listened to, always respectfully, frequently with eagerness, and now and then with tears.

Let us ask some of these fallen ones some questions:

"Did you ever go to Sunday-school?" She names a Presbyterian Sunday-school well known to us. Another says, "I am a Lutheran from a town not far away from here. I know I have made a mistake; help me, for God's sake, to escape." Another, "I was president of our Epworth League, but it's all over now." Three girls were together in one house; one of them, a mere child, had come but three weeks before from a country home, fascinated by stories of a wild life. We were able to plead with her to leave, and we sent her home. It is difficult to imagine the stages by which an American girl can descend to such conditions as we see in a room far from the street, amid squalor and discomfort, her companions two Chinamen, one strumming a banjo, while with the other she smoked opium. "But the Son of Man came to seek and to save that which was lost." We are still "under orders." Not all of us, of course, are called to this kind of work, but all of us are called to work somewhere, at something. Some may go to the landing stations of the emigrants. The men and women landing on our shores may rejoice that they are first welcomed into the land of the free by the messengers of the Gospel of Jesus Christ.

Distributing tracts is a kind of preaching that anyone can do, and many are reached by this method. Write to Box 216, Harrisburg, for tracts.

Then we have the prisons, the almshouses, reformatories, houses of detention. Oh, lift up your eyes and see the harvest field. Pray the Lord of the harvest to send forth workers into His harvest.

We have the hospitals. How easy to bring the Gospel to the sick? They are always ready to listen to it. We can work easily here. In our Lutheran Church we have a lavender bag mission. A Lutheran woman conceived the idea; she takes a broad piece of satin or silk ribbon and sews it into a bag, fills this with fresh lavender flowers, sews on a verse of Scripture, and once a week visits the hospitals and distributes the bags. I know of many conversions by this means. It cheers the sick to get a bunch of flowers, or a lavender bag, and gives us an opportunity to speak to their souls.

"Be ye doers of the Word and not hearers only." —James 1: 22. If we obey not our orders to the letter, then we bear the name Christian in vain.

Let us be up and doing and remember that the command of Christ is that you yourself "go into the highways and hedges, and as many as you find, compel them to come in" to the Gospel feast. The world is dying, the grave is filling, hell is boasting. We have the Gospel. Can it be that we do not care to win souls, do not care whether men are saved or condemned? The Lord wake us from this indifference to our fellow men and make us yearn over them, care about them, pray for them and work for them.

A beautiful solo, entitled "Plains of Peace," was sung by Mrs. Border.

A letter from F. A. Hartranft, chairman of the Muhlenberg Memorial Committee, was read and referred to the Executive Committee. Bills for League expenses were read, and a motion made that they be approved and paid.

The Auditing Committee, through its chairman, Mr. A. S. Kraff, rendered its report. A motion was made that this report be received and the committee be excused with thanks.

Discussion of Dr. Oettinger's paper followed, Rev. Fry, Rev. Fehr and Rev. Benze giving excellent short talks on the subject.

Dr. C. J. Cooper, of Allentown, reported the illness of Dr. Haas, who was to have spoken at the evening meeting, and the kindness of Dr. Fry, of Mt. Airy Seminary, in taking Dr. Haas' place on the program.

Rev. Gable, chairman of the Resolution Committee, rendered a report. Moved and seconded that the report be received item by item.

Section 2 of the Resolutions was discussed by several members of the convention, Mr. Miller, treasurer of the State League, saying that the money for the General Secretary should pass from the treasurer of the District Leagues to the State and then to the National.

Mr. Miller suggested that the rest of the Resolutions be read and declared adopted by the President.

Dr. Fry suggested a change in Resolution 8 to read November 29 instead of 15.

It was moved and seconded that Resolution 10 be adopted by a rising vote, and that Resolution 12, thanking the retiring President, A. Raymond Bord, be also adopted by a rising vote.

A motion was made that the resolutions be adopted as a whole.

Your Committee on Resolutions would most respectfully submit the following:

1. We recommend that the newly elected president be instructed to extend to Rev. Kuhns, the General Secretary of the Luther League of America, an expression of appreciation for the good work he has done in Pennsylvania during the past year.

2. We recommend that local Leagues be requested to present to District Leagues the importance of securing a per capita contribution of 10 cents toward the support of the General Secretary.

3. We recommend that inasmuch as statistical reports have not been received as promptly as they should have been, the statistical cards be sent out in the spring instead of during the summer, in the hope that in this way we may have a full printed report at our next convention.

4. We endorse the recommendation of our president that there be a general observance of the tenth anniversary of the National League on or near the 31st of this month.

5. We endorse the recommendation of our president, that each District League keep before its members the advisability of supporting the LUTHER LEAGUE REVIEW, that its columns may be read by many thousands more of our Pennsylvania Leaguers.

6. We endorse the recommendation of our president that an increasing effort be made to swell the membership of the League during the coming year.

7. We rejoice with our president that so many Central Leagues held reunions during the past summer, and we recommend that all Centrals engage in this branch of the work, that a closer relation between the State and District Leagues may exist, and that many persons, both within and without the Church, may become more familiar with the work and aims of our beloved Lutheran Church.

8. Whereas the priority of our Church, as the pioneer in the foreign field, nearly a century before Carey began his work, deserves public emphasis, and it cannot but stimulate interest in the hearts of our people.

Resolved, That we recommend a day approximating the 15th of November as a Festival Day generally, commemorative of the 200th anniversary of the beginning of Protestant Foreign Missions in the sailing of Ziegenbalg and Plütschau for India.

Further Resolved, That the corresponding secretary send notice of the above action to our various Church papers, with request for its publication.

9. Resolved, That $50 be appropriated for the use of the Extension Committee.

10. We recommend that a vote of thanks be tendered to the pastors, people, organists and choirs of the two churches in which the sessions of this convention have been held.

11. We recommend that a vote of thanks be tendered to the press of the city of Williamsport for the accounts of our convention presented in their columns.

12. Finally your committee recommends a rising vote of thanks to the retiring president of this body, who during five years has given unstintedly of his time and ability for the welfare of the Luther League, to the other officers and standing committees, whose reports show that self sacrificing work has been accomplished during the year.

GEORGE C. LOOS. WM. F. STEINHAUER.
C. J. GABLE. CARL J. OLSON.
W. M. MEARIG.

It was moved and seconded that the report of the Executive Committee be received and secretary make a note of it.

Mr. P. Walter Banker reported for the Nominating Committee as follows: Pres., William Nissley McNair, Pittsburg; Rec. Sec., Anna M. Landis, Penns Station, Pa.; Cor. Sec., Ida H. Zinzer, Philadelphia; Stat. Sec., Rev. P. George Sieger, Lancaster; Treas., Wm. L. Shafer, Williamsport.

Wm. C. Stoever, Esq., the National President, then took the chair, and told of the valuable service which the retiring President, Mr. Bard, had rendered the State League, and in behalf of the convention expressed the regret of the inability to retain him longer as the head of the State organization. President Bard arose and after thanking his fellow Leaguers for their support and kindly assistance to him during his five years' incumbency, gave to his successor, Mr. McNair, the right hand of Christian fellowship. President McNair thanked his friends for the honor which was bestowed upon him.

The session closed with singing the Rally hymn and prayer.

Wednesday Evening

Rev. Stephen Paulson, pastor of St. Mark's Church, conducted the evening service. After an organ prelude, the audience of about 800 delegates and friends sang "Come Thou, Almighty King." The choir sang an anthem entitled "Remember, O Lord." The first lesson was from the 52nd chapter of Isaiah and the second from the 15th chapter of St. John. "A Mighty Fortress is our God," Luther battle hymn, was sung with great earnestness.

The first address was "Luther, the Reformer," and was delivered by Rev. John B. Focht, D.D., of Selinsgrove. Rev. Focht said in part:

Luther can never be understood except as identified with the Reformation. He well deserves place with the great reformers of all ages—those foremost men of deep convictions and love of truth and reality. He had forerunners and associates; but where others were doubtful, he was decided; where others feared, he was undaunted; where others were filled with despair, he stood with confidence in the living God and the righteousness of His cause. He first found reality for himself in the grace of God, in Jesus Christ. In the light of this truth, he could little endure the pomp and arrogance and dissimulation of the half pagan court at Rome.

The story of his career is that of a devoted, inquiring and assertive man in his relation to reality, especially as that reality relates to the welfare of the soul.

Luther came into a time of supreme exaltation of the form and neglect of reality. His early life was an appropriate preliminary to his great life work. He had the rich benefaction of poverty. By it he was brought close to the deep realities of life. He came a man of Germany, but yet the whole world's man—a man whom the world needed and whom the world would heed.

When his friend Alexis lay dead at his feet, struck by lightning, he looked into eternity and all of his planned career lost its attraction before the reality there disclosed. He became a pious monk and sought more and more diligently for soul rest.

That was a glad day for Luther and the dawning of a glorious, never darkening day for the world, when Luther opened the old Bible in the library at Erfurt. In the hands of such a man, the Word becomes a power for mighty deeds. What filled his soul must have expression.

Then followed his visit to Rome and his revulsion at the half paganism and impious deception as he saw the practices of the Church in the city he once dleemed sacred; then his teaching and preaching of righteousness to the people; then his condemnation of Tetzel and those who profited by the infamous sale of indulgences; then his repeated refusals to yield to the offers or threats of Papal legates; then the burning of the Papal Bull at Wittenberg and the supreme assertion at Worms of God's Word as the only safe basis of faith and practice. With these events was associated his labor of bringing the Bible and Bible nurture to all men.

With him it was the deep of man's soul answering to the deep of God's grace.

He thought, he prayed, he wrought for all ages, because it was all in reality. His touch is on all our modern civilization. He is not a man to be outpassed by any age. He was a real reformer, a true prophet of reality. He rested in God—his life was formed on the sentiment of his great, strong hymn:

A mighty fortress is our God,
A trusty shield and weapon.

After the rendering of a beautiful anthem, "Pray for the Peace of Jerusalem," by the choir, Rev. Jacob Fry, D.D., of the Mt. Airy Theological Seminary, Philadelphia, addressed the convention on the subject, "For What Does the Lutheran Church Stand?" and among other things he said:

"The Lutheran Church numbers more than seventy millions of baptized members, scattered over every Christianized country in the world, and is the only Protestant church of many languages and races of men."

"The things she stands for are neither small nor unimportant. No question of mere form or ceremony or of local or personal opinion or circumstance called her into being or marks her present life. But she stands first of all for pure doctrine, i. e., for the teachings of God's Word unmixed with human opinions. Therefore, she stands for the inspiration of the Bible; for the incarnation of the Son of God in the person of Jesus Christ; for the vicarious atonement made by His death and resurrection; for justification by faith in Him alone, and for the regenerating and sanctifying work of the Holy Spirit through the means of grace.

"She also stands for a true and orderly worship of the triune God, as well as for freedom from ecclesiastical tyranny in church government. Her third great feature for which she stands is a life of consecrated service. Her standards call for holy living, liberal giving and abounding charity, as witnessed in her many orders and institutions of mercy.

"For these she 'stands.' She is not lying down nor sitting at ease, but is on her feet, an exceeding great army, waiting her Master's word. She stands immovably fixed in her determination to yield not an inch to the demands of 'modern theology' nor the sneers of destructive critics. She stands where the fathers stood, and finds no occasion to alter or amend her catechism or creed. She stands, fully equipped from helmet to sandal, ready to take her place, as the first born of the Reformation, in the great conflict which is to win the world for Christ."

Before the close of the final session the newly elected President, Mr. McNair, made a brief address to the convention.

The choir rendered an anthem, "The Woods and Every Sweet Smelling Tree," after which the hymn "Saviour, Again to Thy Dear Name We Raise" was sung, and the Nunc Dimittis, prayer and benediction closed one of the most enthusiastic and impressive conventions in the history of the State League.

Hints at Carrying Forward a Junior League

Make your League the subject of personal prayer.

Call a meeting of those interested in the young.

State the objects to be attained.

Report progress and results thus far.

Ask for aid.

Call for suggestions.

Try to obtain the most suitable time for meetings of the young.

Available officers may be a roll-keeper, organist, chorister, librarian, etc.

Try to vary the program of the meetings as much as possible.

Surprise the young people as often as you can with new and pleasant features.

Try to have each Junior read a portion of Scripture every day, and bring a verse committed to the meetings.

Make the room as comfortable and beautiful as possible.

Cultivate sociability in all directions.

Colorado Luther League

THE Luther League of the State of Colorado held its third annual convention in Boulder, Col. Boulder is a pretty little city, with many points of interest. The convention was held in the Swedish Lutheran Church, during July 19 and 20. In the organization Rev. P. E. Ording, of Victor Col., was elected President, and Miss Anna Mork, of Boulder, Col., was elected Secretary. The opening session of the convention was held on Wednesday evening. After the opening religious services, the features were the address of welcome and the response. Thursday morning the session of the convention was devoted to business. The usual routine business was conducted. The local League invited the delegates to participate in a picnic, which had been arranged for this time. The evening session of the convention was eminently instructive and helpful. The addresses that were delivered were very edifying.

Luther League of Wisconsin

Seventh Convention at Janesv.lle, September 13-14

BY REV. P. E. BAISLER.

THE Luther League of Wisconsin was organized at Madison in 1896. There was then only one English Lutheran Church in this Lutheran State of Wisconsin, viz., the Church of the Redeemer, Milwaukee, of which the Rev. W. K. Frick, D.D., is the first and only pastor. Since then nine congregations, belonging to the Synod of the Northwest, have been organized. Those have now, including the mother church, a communicant membership of about 1,500.

With the Luther Leagues of these congregations are uniting most heartily the Leagues of a number of Norwegian congregations. The largest of these is the League at Stoughton, which has a membership of over two hundred. Several other Norwegian congregations have strong Leagues not yet connected with the State organization.

The last annual meeting of the Wisconsin League was held in St. Peter's English Evangelical Lutheran Church, Janesville, the Rev. William Passavant Christy, pastor.

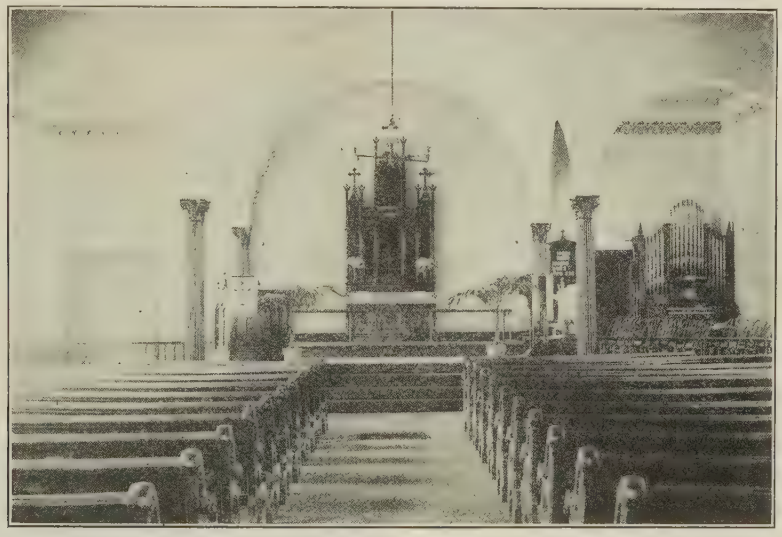
The visiting delegates were delighted to find the substantial brick church, purchased last year from the Methodists, remodeled and converted into a conveniently arranged and very comfortable Lutheran Church.

The opening service on Wednesday evening was conducted by Rev. William Eckert, of Racine.

Rev. Gustav Stearns, of Milwaukee, president of the League, preached an eloquent sermon on II Corinthians 12:1-9, with the theme, "The Apostle Paul Responding to the Missionary Summons." This was followed by a terse and lucid presentation of the "Scriptural Basis of Foreign Missions," by Rev. W. K. Frick, D.D., of Milwaukee.

Thus the keynote of the convention—Foreign Missions—was well sounded.

On Thursday morning the session was opened with devotional service conducted by Rev. P. E. Baisler. Reports of officers followed.



INTERIOR OF ST. PETER'S CHURCH, JANESVILLE.

President Stearns reported substantial progress and increased interest in the various Leagues of the State. Unfortunately President Stearns was called home, leaving the convention without a chairman. Rev. Dr. Frick was elected president pro. tem. The secretary read the minutes of the last convention and other officers reported.

In the election which followed Rev. M. H. Hegge, of Stoughton, was elected president; Rev. Dr. Frick, vice-president; Mrs. Lillian Frick Oxharrow, of Milwaukee, was re-elected recording secretary; Mr. Otto Dahle, of Mount Horeb, was re-elected treasurer, and Rev. Gustav Stearns was elected general secretary.

Because of too much work in his three congregations, Rev. Hegge did not feel justified

in accepting the office of president of the State League. Rev. Stearns was then elected president, and Rev. H. H. Holte, of Mount Horeb, general secretary.

There were in attendance twelve clergymen and twenty lay delegates. Several new Leagues were organized during the year, which will probably be received into the State League at the next convention.

Increased interest and activity was reported by the various Leagues, and especially by the Dane County Central. In the rural district about Stoughton several branch Leagues have been organized. The meetings are held Sunday evenings in the homes, are very well attended and are proving very helpful.

Rev. H. K. Gebhart, of Platteville, spoke on the subject, "Objections to Foreign Missions Raised and Answered." This interesting presentation called forth a rather extended discussion, which necessitated the postponing of the second paper until the afternoon session.

On Thursday afternoon Rev. G. K. Rubrecht, of Milwaukee, presented an interesting and instructive paper on "Foreign Mission Literature." The paper showed that Rev. Rubrecht had made a thorough study of the subject and had the matter well in hand. A number of the leading foreign mission periodicals were presented for examination.

"The Lutheran Fatherlands in Foreign Mission Work" was then presented under four heads, viz.:

1. Germany—Mrs. P. E. Baisler, of Kenosha.
2. Sweden—George Rapps, of Milwaukee.
3. Denmark—J. K. Jensen, of Janesville.

Mr. Peter Anderson, of Madison, was to represent Norway, but was unable to be present.

Rev. J. A. Bergh related some interesting incidents in relation to the foreign mission work conducted by the Norwegians.

At the vesper service Thursday evening, Rev. W. P. Christy, pastor loci, officiated at the altar.

The topic for the evening was: "What the Lutherans in America are Doing for Foreign Missions."

1. "In India and Africa," Rev. William Eckert.
2. "In Madagascar and China," Mrs. Thore Eggen, of Madison.
3. "In Japan," C. A. Dennig, of Cedarburg.

Offering for foreign missions. Much interest was manifested in all the sessions.

Credit is due the fine choir of St. Peter's, which has been developed under the direction of the pastor, Rev. Christy, for the valuable assistance rendered in making the convention so successful.

We must not forget the pleasant social hour after the Thursday evening service. After the service all were invited to the cheerful Sunday School rooms, which were beautifully decorated for the occasion, where we enjoyed a musical program by members of St. Peter's, and also the refreshments served by the good ladies of the church.

The delegates departed feeling that the Janesville convention was one of the most enjoyable and profitable conventions in the history of the State League. The next convention will be held at La Crosse.

Luther League of Illinois

Eleventh Convention at Moline, September 14-17

BY MINNIE M. STOHR.

THE eleventh annual convention of the Luther League of Illinois was held in Moline, September 14-17, in the Swedish Church, Rev. L. A. Johnston, D.D., pastor.

The convention was opened on the evening of Thursday, the 14th, with devotional services.

A cordial welcome was then extended to the delegates and visitors by Rev. L. A. Johnston, D.D.

President Christenson, in behalf of the State League, made a graceful response.

Rev. C. O. Solberg, of Chicago, preached the convention sermon. He chose for his text Math. 20:29.

Friday morning a session began with devotional exercises, led by Rev. G. K. Stark, of Evanston.

Reports of officers and committees all showed progress and growth.

The motto of the National League, "Of the Church, By the Church and For the Church," had been chosen as the convention topic.

The first division: "Of the Church," was

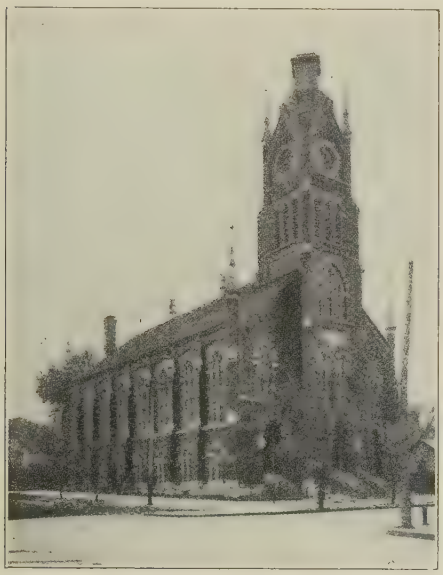
treated in two papers: "Of Her Membership," by Prof. Charles F. Hyde, of Carthage, and "Of Her Faith," by Rev. Carl J. Johnson, of Bloomington.

The afternoon session was devoted to the second division of the topic, "By the Church."

Rev. Paul Wagner Roth, of Elgin, gave an address on the "Ingathering of Souls," and Rev. Alfred Appell, of Peoria, a paper on "Spiritual Training."

On Friday evening two excellent addresses were given before the convention: one on "Some Questions Answered," by Rev. J. A. Wirt, D.D., of Des Moines, Ia., and the other "The Luther League and the Church," by Rev. F. A. Johnson, of Galesburg.

Saturday morning the devotional exercises were in charge of Rev. Titus A. Conrad, of Swedona.



SWEDISH CHURCH AT MOLINE,
Where Convention Was Held.

The election of officers for the coming year resulted as follows:

Pres., Mr. M. C. Olson, Chicago; Sec., Miss Alvina Stut, Chicago; Treas., Mr. Albert Lundgrew; Lit. Sec., Mr. Lloyd W. Steckel, Chicago; Stat. Sec., Miss May C. Mellander, St. Charles.

The third division of the topic, "For the Church," was treated in three papers under the sub-head, "The Luther League In Its Activities." 1. "An Aid to Worship," Miss May L. Munson, Chicago. 2. "An Aid in the Sunday School," Mr. Alexander Nelson, Chicago. 3. "An Aid to the Pastor," Prof. I. M. Anderson, Rock Island.

In the afternoon the League received greetings from the Iowa State League, through its president, Rev. W. H. Blancke, of Davenport, Ia.

A short address of a reminiscent character was then given by Mr. Oakleaf, of Moline, the first president of the Illinois State League.

At the close of this session the Young People's society of the church gave the delegates and visitors a delightful trolley ride about the tri-cities, Moline, Rock Island and Davenport. Returning to the church, after three hours of sight seeing, they were served with a bountiful supper by the Ladies' Aid and Sorosis Societies of the church.

Sunday morning found the delegates worshipping in the various Lutheran Churches of tri-cities.

In the afternoon a rally was held at Augustana College in Rock Island.

Rev. Prof. Gustav. Andrew, Ph.D., president of the college, extended hearty greetings.

Rev. Prof. D. H. Bauslin, of Wittenburg Theological Seminary, delivered an eloquent and inspiring address on "Some Features of the Lutheran Church."

The music at this meeting was all given by college talent, and was exceedingly fine.

The closing rally was held in the Swedish Church. Rev. Prof. Elmer F. Krauss, of the Chicago Lutheran Theological Seminary, delivered the address. He chose for his subject, "The Twentieth Century Crusader."

Good music by the choir and soloists, as well as enthusiastic congregational singing, was a feature of the convention throughout.

The Leagues affiliated with the State League now number 165, with a total membership of 5,200. Of these ninety-two societies are affiliated with District Leagues, of which there are six.

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Christmas Sunday School Services

Attention is called to the four Christmas Services for Sunday schools mentioned on page 3 of this number. They are especially adapted for use in our Lutheran Sunday schools, presenting Christmas facts in an attractive and instructive manner. The services are all aranged by Rev. A. Steimle, of Brooklyn, and set to music by the publisher Emanuel Schmauk, 41 Union square, New York City.

Luther League Topics

1st Sunday in Advent. Dec. 3, 1905.

What 's Baptism?

John 3: 5-8.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is Baptism? What interesting facts concerning the administration of Baptism? What is the necessity of Baptism? How is the grace of Baptism to be received?

Lessons for our own lives: 1. *The necessity of regeneration is absolute.* This fact lies at the bottom of every discussion of Baptism. The things to be distinguished are the indispensable gift of the New Birth, and the ordinary means of bestowment of the gift, Baptism. The gift itself is essential. The means through which it is bestowed is necessary, in every circumstance in which it can be obtained. But that God is not limited to the means to which He limits us is clear. The Church, then, does not teach that no one can be saved without Baptism, but only that no one can be confident of salvation who fails to make use of Baptism when it is possible to do so.

But the question is entirely different in reference to the New Birth. This is absolutely, not only ordinarily, necessary. Whether in the case of the adult or of the child, no one can enter into the Kingdom of God unless he be born again. Death has no regenerating power. Yet, without the New Birth, there is no entrance into the presence of God. It is of the Lord's mercy that the means of regeneration is provided, and placed within our reach, so that ordinarily there is and need be no difficulty in assuring ourselves of the Holy Spirit's presence and operation. The fact of this provision gives the best evidence of God's purpose to save, and hence makes us confident that where the ordinary means, through no neglect or fault, cannot be obtained, He will accomplish the end, regeneration, through extraordinary means.

2. *Baptism is not magic.* The mere performance of the act of Baptism does not necessarily bring the gift of regeneration. The Roman Church teaches that the performance of the act assures the reception of the grace, and Lutherans are sometimes falsely accused of the same doctrine. But Luther has guarded against such an error when he adds, in the statement of the "gifts and benefits" which Baptism confers, the words, "*on all who believe.*" Faith alone is the hand which can grasp the heavenly gifts. Our assurance of the reception of grace in the Baptism of children is because there is no resistance in the heart of the child, but even so, there must be the definite acceptance of Christ, by faith, as the baptized child comes to understanding. Your Baptism is the most precious thing you have ever received, but do not forget that only as you trust in your Savior, do you meet the necessary condition for the fullest blessings of that Baptism.

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3d Sunday in Advent. Dec. 17, 1905.

The Nicene Creed

Jude 3:4.

Historical Topic Reviewed by Rev. Martin Luther Peter, M.A.

Bible and Creed. A creed is a definite summary of Christian doctrine. *What is the Relation?* The Bible is the only infallible rule. A creed contains the sum of Bible doctrine. The late Dr. Wolf wrote: "The Bible is the rule, the creed is the faith which a Church believes to be contained in the rule, the symbol embracing the tenet which the body it represents draws from the Scriptures."

No Christian Organization Without a Creed. A creedless church is an impossibility. A creed is not mischievous, tending to bigotry and disunion, as some would have us think. A creed is either written or oral. A statement, written or oral, concerning Christian doctrine is a creed—that is, a definite summary of what is believed. "A Lutheran is a Christian whose rule of faith is the Bible, and whose creed is the Augsburg Confession."

Ecumenical Creeds. The ecumenical creeds are the Apostolic, the Nicene and the Athanasian. They give a true exhibition of Christian faith.

Arius, a presbyter of Alexandria, taught that the Son is the first and noblest of created beings, in nature and dignity inferior to the Father, and that the Holy Ghost is not God, but created by the Son. His followers were called Arians. They were condemned and anathematized by a council at Alexandria, under Bishop Alexander. In the year 325 Constantine, longing for unity in the Church, called a General Council to meet at Nice, in Bithynia, Asia Minor. As far as known 318 bishops attended. Counting the presbyters and other attendants, it is thought the number present was

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

over 2,000. Here the East and West met together. This was the first ecumenical meeting ever held. Arianism, being of Eastern growth, as a matter of course, most of the bishops were from the East.

Alexander, the venerable bishop of Alexandria; Athanasius, a young deacon, twenty-five years of age; Eusebius, of Nicomedia, who baptized Emperor Constantine on his death bed; Eustathius, of Antioch, were Eastern representatives. Deputies from France, Calabria, Sicily and Milan; two presbyters, Victor and Vincentius, of Rome (the bishop was not present); Cæcilian, of Carthage, and Hosius, of Cordova, Spain, who sat at the right of Emperor Constantine, were among the representatives from the West. Here was assembled a noble army of confessors. Here were present soldiers of Jesus Christ, men who suffered much in their Christian warfare. And at this gathering they earnestly contended for "the faith which was once delivered unto the saints."

The Emperor addressed the assembly. The teaching of Arius and his followers had greatly disturbed the peace of the Church. While speaking he held in his hands written complaints and accusations of various bishops. Openly burning them in their presence, he said: "It is the command of Christ that he who desires to be himself forgiven must first forgive his brother."

Arius was then asked to state his views on the doctrine of the Holy Trinity—Father, Son and Holy Ghost. He boldly adhered to the false doctrine which he had been advocating. Thereupon Arius was expelled. And now followed the setting forth of the true faith in the form of a creed. A creed long in use in Cæsarea was presented by Eusebius. About eighteen or twenty Arian bishops were willing to sign it, but it did not touch the points at issue. Hence, the expression, "of one substance with the Father," and other changes were made. The creed was adopted as the faith of the Council of Nice—hence, the *Nicene Creed*. (See "Topics").

Thomas and Secundus, two bishops, did not subscribe to the Nicene Creed. Arius and they were banished and the false writings were burned. Before dismissing the bishops to the dioceses, the Emperor exhorted them to prize concord above all things and begged them to pray for him.

Arianism spread rapidly, especially in the East. Constantine recalled Arius from banishment two or three years after the publishing of the Nicene Creed, and the laws enacted against him were repealed. Athanasius, then Bishop of Alexandria, refused to admit the Arians to communion. This angered them and they soon succeeded in deposing Athanasius from office and likewise banished him. But the Church at Alexandria clung to the true teaching of Athanasius and refused to admit Arians to their communion. According to the command of the Emperor, Arius went to Constantinople where he was received into their communion. Arius died, it is said, that evening as his friends were conducting him in triumph to the great church of Constantinople. In the fifth century Arianism was carried into Africa, under the Vandals; and into Asia under the Goths. In many places it gained a strong foothold in Italy, Gaul and Spain. Near the beginning of the sixth century it had won great triumphs in many parts of Asia and Africa. When the Vandals were driven out of Africa and the Goths out of Italy by Justinian, Arianism was given a well nigh death blow. Under the Lombards it was revived in the seventh century. But it was extinguished about the close of the eighth century.

Servetus revived Arianism in 1531, for which he suffered death. The doctrine gained ground in Geneva and in Poland. It at length degenerated in a great measure into Socinianism. Whiston revived this controversy in the eighteenth century. He was followed by Dr. Clark, who was chiefly opposed by Dr. Waterland. In modern times the term Arianism is indiscriminately applied to those who consider the Son simply subordinate to the Father.

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New Year. December 31, 1905.

A Tale That Is Told

Psalm 90: 9-17.

Practical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers.—How shall we best observe the New Year? What will our retrospect show us? What preparation shall we make for the days to come?

Lessons for Our Own Lives: 1. *How short is our life!* What has become of the year, with its twelve months, its 365 days, its innumerable hours, whose end has arrived? What have you done with that irrecoverable treasure of time? See how the Psalmist describes the flux of the generations, "Thou turnest man

to dust," "Thou dost flood them away," "they are as a sleep," "like grass which groweth up, in the evening it is cut down and withereth," "we have spent our years as a murmur." How vivid these figures. Life is like yesterday, when we stand on the borderland between it and to-day, and look back; like the swiftly fading grass; like the stream that overflows its banks, and bears on its rapid, swollen current trees, and houses and corpses, gone out of sight while yet we gaze on them; like a "sigh" or murmur—the new translation of the familiar "tale that is told."

2. *How sure is our eternal refuge!* Over against the brevity of our life the Psalmist sets the eternity of our dwelling place! We are of the day, but He in whom we live is from everlasting to everlasting! Our generations are turned, one by one, to the dust, but He, creative, calls forth a new generation for every one that passes, saying, "Return, ye children of men." The sadness of our days is not in their shortness, but in the curse of sin, that brings His wrath upon us, so that we are troubled. This it is that makes the days of our years—whether they be threescore or fourscore years—days whose "pride is but labor and sorrow." But when His anger is turned away, when it repents Him concerning His servants, then we can rest in Him Who is our dwelling place, and can join in the Psalmist's prayer, with confidence, trusting that He will satisfy us in the morning, with His loving kindness, will recompense us in some due proportion to our trials, and will grant vision and divine favor on us and on our work.

There can be no more appropriate passage of Scripture for our meditation at such a time as this. Its dirgelike, stately solemnity fits well with our mood of sadness for the time that is passed, with its sins and failures, while its closing strain of trustful prayer for fruitful service in the days to come mirrors our heart's desires as we look into the future.

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Christmas Week. December 24, 1905.

"No Room for Jesus"

Luke 2:7.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers.—What reasons are there for the joy of Christmas? What are the lessons of the Incarnation?

Lessons for Our Own Lives: 1. *Let us not make the error of the people at Bethlehem.* There was no room for Him in the inn. It was not that they disliked Him, or sought to do Him despite; it was simply that He was crowded out. Just as multitudes today without any hatred of Jesus Christ, or any desire to oppose Him, simply don't find room for Him. Those people had excuse. They did not know who He was. If they had understood that God was coming down to earth that night, that the humble people seeking a lodging-place were the forerunners of the divine gift, and hence a royal party, commissioned by the King of Kings, there would have been found some glad to make room for the weary mother to rest herself. There is always room for a king, and welcome for a king's son! But they did not know. We know, and yet we find no room for Christ in our hearts, in the real interests of our lives. And it is not because we do not understand who He is, or what He has come to do. It is because our other pursuits and occupations and engagements leave no place for Him, no time, no energy for Him. Six days of strenuous business make us too tired to go to Church on Sunday. We cannot take time to work in the Sunday school, or to accept positions in the activities of the congregation. Will it help us to act differently, if we recall that long distant night in Bethlehem, think of the anxiety and difficulty of finding a shelter where the Son of God might be born into the world, and realize that we are repeating the old, sad story, of men for whom He came, having no welcome, finding no room for Jesus?

2. It is certain that *we can find or make room for Him,* if we are only convinced that we cannot and dare not do without Him. We find time and make room for everything that we really consider indispensable in our lives. When Jesus is crowded out, it only means that we have taken other things and preferred them to Him, that we value other things more than Him. There is room for business, room for pleasure, room for multiform activities besides, but no room for Jesus! Then we think these other things necessary, and we do not believe that He is necessary to us. That is a fearful mistake. He is necessary if we are to make life what it should be. Yet we may go on in ignorance of our need of Jesus to help us live. But the day will come when we shall *know* that all other things were unimportant, and that our one great, absolute necessity is to have Jesus. Nothing else will matter when the hour of death comes. God grant we may not wait too long, to give Him room.

J. Martin Rommel, Esq.

THE subject of this sketch, the late J. Martin Rommel, Esq., was born in the city of Philadelphia on September 22, 1867.

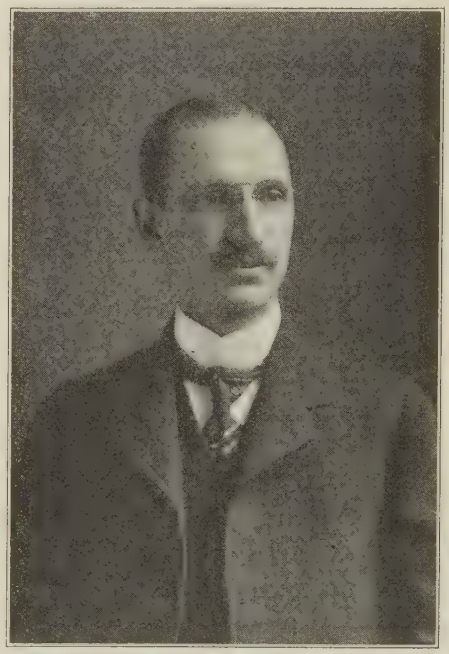
The activity and the distinguished success which characterized his later life were early foreshadowed in the diligence with which as a mere boy he devoted himself to a course of study which was to prepare him for his life work, and the unusually early age at which, having completed his preparation, he entered upon the practice of his profession.

Having made his preparation at the Friends' Central High School and the Lauterbach Academy, in the city of his birth, he entered the University of Pennsylvania with the class of '86 and graduated from the arts course in that institution when he still lacked several months of being nineteen years old. His professional training was secured in the office of J. M. West, Esq., a prominent member of the Philadelphia bar, and in the Law School of the University of Pennsylvania. Immediately after his graduation from this school, at the age of twenty-one, he was admitted to the bar and began the practice of his profession. His preceptor, who had a high appreciation of his ability and character, received him as a partner. And such was the confidence inspired by his attainments and ability that upon the death of Mr. West, in spite of his youth, he not only held, but greatly increased his clientage. When death in turn claimed Mr. Rommel for its own, so prematurely from the merely human viewpoint, he had achieved success and prominence which do not often fall to the lot of a man of his years, and it was confidently predicted that his ability and integrity would be recognized in the near future by promotion to the bench.

But inspiring as Mr. Rommel's industry and success as a student and as his professional career should be to young men of the same faith who read THE LUTHER LEAGUE REVIEW, the most valuable lesson to be derived from his life comes from his faithfulness and devotion as a follower of Christ and as a worker in our own Church.

Those who are familiar with the League work know him as a valuable member of one of its important committees and as one who was ever ready to put aside the claims of business and of self, when his ability as an interesting and forceful speaker would be of service in that work. No one who heard him at the conventions, where he was always in demand, could fail to be impressed by his devotion and earnestness and the sound common sense which always characterized the measures which he advocated.

Mr. Rommel's interest in this work made him one of the best known of our younger men to the Church at large. But the writer wishes to call attention to his consecration and efficiency in another field, and that is as superintendent of the Sunday school of the Holy Communion. Although a communicant of St. Mark's, Mr. Rommel was a pew holder and regular attendant at the Church of the Holy Communion, and it was in the Sunday school of this congregation that his most valuable



contribution as a layman to the work of the Church was made. Drawn to the school by its need of teachers, he succeeded W. H. Staake, Esq., as superintendent when, in 1892, the press of other duties compelled the latter to resign. He threw himself into this work with all of the energy which was so conspicuous a trait of his character, and it is only fair to say that no one could have been more devoted, or faithful, or hopeful under circumstances most trying to hopefulness, than he.

In the conduct of the school he was prompt, enthusiastic and inspiring. Nothing ever

(*Continued on page 34.*)

Luther League Review

OFFCIAL ORGAN OF THE LUTHER LEAGUE

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The Lutheran Church and her Young People.
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Editorial

A speaker at one of our recent meetings called attention to the Trinity in the name of Luther League of America, namely, Luther, calling attention to our Church, its founder, its foundation, its work; League, a binding together of all our young people and workers in an indissoluble bond for study and work; and third, America, for Christ, in which we, as Lutherans, have so much responsibility, and in which we, leagued together, can do so much effective work.

Service was the keynote of the Pennsylvania State League Convention, and the speakers presented practical papers and talks in this line. Emphasis was laid upon the "Practical Preparation" as well as the "Spiritual Preparation." "How to Reach Young Men" and "How to Retain Young Men" were topics forcibly presented. What service within and without the Church can be rendered, and the encouraging results of the League work in ten years, were also spoken of. The meeting was an inspiration, not only in numbers, but in attendance and attention, and showed that each person present had come to learn how best to do his own work.

Are we "playing at missions," or are we enthusiastic, and desirous, as well as aiming, to learn how to make mission work effective? Missionaries are required in our various stations to bring light to the dark places. Deaconesses are needed to carry comfort and consolation to those who are sick and suffering. Ought we not to lay this subject on our hearts, and as we pray, consider whether some of us are not neglecting our duty, and missing a privilege in not entering heartily, soul and body, into this work?

One of the most important things for our Leagues to keep clearly before them is that our day and our country need a clear, positive and distinctly Lutheran Lutheranism. There never was a time when true Lutheranism had such an opportunity as it has today. On every hand in the denominations about us, a process of disintegration is going on in matters of faith. If the Lutheran Church will give to this day a clear, positive, conservative, vital faith, true to Christ and His word, she cannot fail to be the greatest of all churches in her influence upon the Christian life of the nation.

To do this our young Lutherans must know what genuine Lutheranism is. They must know, and know thoroughly, her history and her doctrines. We cannot understand or rightly value the Church of the Reformation until we ourselves are intimately acquainted with her inmost life. This requires study. But it pays a thousand fold. We cannot have a wholehearted devotion and an abiding enthusiasm without it. The more we study our Church the more will we love her and live for her. Young Lutherans learn to know the Lutheran

Church and then you will be true to her and to your confirmation vows, even to the end.

There is one word which everywhere meets us in the present history of the Lutheran Church in America. Whichever way we turn we meet it. There is no escape from it. That one word is "Missions." How ripe unto the harvest is our Lutheran field in America. How great is our work. How much we need men and means. If every League furnished one man or helped to educate one man for the ministry, what a mighty work we would do. How the Luther League could make its power felt in the next ten years of its history.

What a crowd of downhearted people there are in this world! Some are so because they haven't any faith in their Father; others, because of temptations to which they easily yield for lack of faith. One says, "Temptation is too strong for me," and the assurance comes, "My grace is sufficient for thee; for My strength is made perfect in weakness." Another exclaims, "Temptations are too many for me, I cannot resist all"; and the advice is "Watch and pray, that ye enter not into temptation." And still another cries, "Temptation is so alluring and full of promises that I am drawn away before I am aware"; and he is reminded that his Saviour was promised all the kingdoms of the world if he would fall down and worship the devil, and by the simple words "Get thee behind Me, Satan," the devil was driven away. What a comfort to the weak to turn "unto the hills from whence cometh My help"! And then the encouragement. "Fear none of those things which thou shalt suffer; behold the devil shall cast you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

Unfortunately the names under the portraits on the cover of our last number were transposed. The three founders of Protestant foreign missions as shown in that picture are Francke, Schwartz and Ziegenbalg. Please note this on your copy for future reference.

Publishers' Column

Reports of four State conventions appear in this number.

This is the largest number of the Review ever issued, containing 44 pages. We hope its contents will be appreciated by our readers.

The largely increased circulation of the Luther League Topics necessitates our adopting a rule not to fill orders unless accompanied with remittance. This has been made necessary by the large amount of bookkeeping involved in the charging of so many small accounts. Will our friends therefore remember to send remittances with order when ordering the Luther League Topics.

The new number of the Topics will be ready by the time this number reaches our readers. To insure prompt attention all orders should be sent without delay. If you are not prompt you may be disappointed, as the edition is limited.

This is what a pastor has to say about the Topics: "Your Luther League Topics have been very interesting, and those for 1906 promise to excel all past efforts. Success to the cause."

Such sentiments as the above are encouraging.

We have also had some very favorable comments about the LUTHER LEAGUE REVIEW, particularly concerning the last number, which seems to have pleased everyone. Here are a few words from a subscriber accompanying remittance:

"We are enjoying the REVIEW very much indeed. Its good work is felt all over the country."

The demand for our Luther League Hymnal has been so large that another edition had to be printed. We are now hard at work and hope to fill orders in hand soon.

Remember our Prize Story Contest closes on December 1. See last number for particulars.

Are you planning for Christmas gifts for your friends, your relatives or Sunday School scholars? Do not forget the Luther League Badges, or the books of our reading courses. They make excellent gifts.

Address all orders to LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

J. Martin Rommel.

(*Continued from page 3.*)

dragged, and yet there was never any sacrifice of reverence to the tendency to be business-like. His broad culture, founded on extensive travel and contact with the world and men of affairs, as well as on books, made him welcome progressive methods in Sunday school and parish work. He was quick to recognize the value of the graded system and to introduce it. He believed in making some provision for the boys to keep them off the streets on the evenings of week days. A "Boys' Brigade," a reading room and another supplied with innocent games had his enthusiastic support. He was interested in every teacher and scholar in the school. His readiness to give of his time was equaled by readiness to give of his means. The poor whose children brought them within range of the school's activities knew him as one who was as eager to give material aid as he was to impart moral instruction. The going out of his sympathy and his charitable impulses was not confined to the school. A non-denominational "Boys' Club," whose aims are "To keep boys busy in school or at work; to keep boys clean; to implant higher ideals of citizenship," found in him an enthusiastic and generous supporter.

It is no meaningless platitude to say that Martin Rommel will long be deeply missed, as indeed he is missed now. In the home where as son and brother he manifested such great and beautiful lovingness; in the Church of the Holy Communion, where his constant attendance was an encouragement and help to the pastor; in the Sunday school, the burden of whose work he bore so faithfully and so unostentatiously; wherever in the world he was doing a true man's work for men, the hearts of those who loved him and looked up to him and leaned upon him have been made very heavy by his taking away. But we have the blessed comfort of believing that he has been taken from unstinted service here to growth in love and service forever in the kingdom of his Father in Heaven.

ANDREW S. FICHTHORN,
Pastor of the Church of the Holy Communion.

The review of the Topic for December 10 was to have been furnished for this number by Dr. J. H. Harpster, of India, but unfortunately has not reached us. Read the articles in last month's number for information on this Topic.

From the General Secretary.

GREAT is Pittsburg! In wealth, industry, population, education and religion it is growing in national importance. Leaving this city of charities, art, libraries and smoke we started for the territory of the Kittanning District of the Pennsylvania State Luther League. To Western eyes long accustomed to the prairie scenes, the steep and high river hills were fascinating. The paint pots of autumn had been upset already over the foliage of the trees along the bank of the picturesque Allegheny. The hum of industry, the teeming life of growing towns, and the unmistakable signs on every hand of prosperous commercial development, were profoundly suggestive of the need of increased Christian activity and Church loyalty. Achievement was written everywhere, and the Church must be up and doing to keep pace with the strides of advancing and expanding material progress. There is a Macedonian cry in the sights and scenes from Pittsburg to Buffalo.

Our destination was Leechburg. From this point as a centre, the churches at Brick Church, Manorville, Heilman's, Altmont, Kittanning, were visited, beside the Leechburg churches, and meetings held in the interest of the young people's work. The visitation culminated in the Kittanning District Luther League Convention, held in the First Lutheran Church of Leechburg, Rev. M. L. Zweizig, pastor. The cordial reception everywhere extended the General Secretary is greatly appreciated and acknowledged.

The Kittanning District Luther League Convention was held in Leechburg, October 7. The First Church is a beautiful building, and Rev. M. L. Zweizig and his excellent people were royal hosts. Only the forenoon and afternoon of Saturday was given to the convention. This district through removal and death had lost all but two of its officers, and for several years had not been very active. The primary object of this visitation and convention was to revive the work of our young people's societies in this territory. Helpful papers were presented by Miss Josephine Iseman, of Freeport, and Rev. M. E. McLinn, of Apollo. Great credit is due to Rev. George Beiswanger, of Vandergrift Heights, for his interest and co-operation in this effort to revive the work of the Kittanning District Luther League. Miss Pearl King, Brick Church, reported that there was money in the treasury of the dis-

(*Continued on page 42.*)

Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—The October number of Trinity Tidings, issued by Holy Trinity Church, the Rev. Dr. C. Armand Miller, pastor, contains an interesting account of the Fresh Air Home maintained the past summer on the grounds of the Wartburg Orphans' Farm School, at Mt. Vernon, by the people of Holy Trinity Church. About sixty-nine children of the mission school at 552 West Fiftieth street, were cared for, and with few exceptions all stayed two weeks. The deaconess of the congregation, Sister Rose Barbour, assisted by eighteen young ladies of the congregation, who each gave several weeks of their time to this work, were in charge. Mr. George A. Kuhirt was treasurer of the fund for this work.

—St. John's Church, Rev. J. J. Young, D.D., pastor, will celebrate their golden jubilee on December 17.

—The first services of St. Peter's Lutheran Church, Flushing, were held Sunday, October 22. The work is in charge of Rev. J. Howard Worth, as missionary. Rev. Worth has every reason to feel encouraged. A house has been rented, the first floor is being fitted up in churchly style, and used for church purposes. The second floor serves as parsonage.

—On two occasions of some importance in the religious life of this city, the Lutheran Church was represented by Dr. J. B. Remensnyder. The first, on October 26, was a meeting at the Marble Collegiate Reformed Church, Twenty-ninth street and Fifth avenue, of the Executive Commission of the World Alliance of the Presbyterian and Reformed Churches. Dr. Remensnyder's subject was "The Reformation." The other occasion was a dinner at the Hotel Savoy to the committee in charge of the summer services. Miss Helen Gould assisted in receiving the guests.

Chicago

—The church building formerly occupied by the "Jerusalem Lutheran congregation," a German mission of the General Synod, is to be secured as a most suitable property for the new German Church of the Resurrection, organized and faithfully served by Rev. Bruno Lederer, the "Mission Pastor" of the Wartburg Synod.

—The Danish Lutheran Church is about to erect a $16,000 orphan home building in a well-selected part of Chicago.

—Rev. Dr. J. D. Severinghaus died in this city on October 12. Dr. Severinghaus came to this country from Germany at the age of sixteen years and graduated from Wittenberg College and Seminary—from the latter in 1861. He has been pastor, editor and teacher in Chicago for the past thirty-two years.

Philadelphia

—St. Michael's Church, Germantown, celebrated its 175th anniversary, November 12. The church was established in 1730.

Buffalo

—The Rev. T. W. Kretschman, Ph.D., has accepted the call extended to him to become pastor of St. Stephen's Church, West Philadelphia, and expects to assume charge by December 1.

Baltimore

—The redecorated edifice of St. Paul's Church, Rev. P. A. Heilman, pastor, was reconsecrated October 1, and services incident to the festival continued until October 8. The building had been remodeled and improved with new furnishings at a cost of $6,000.

—The twentieth anniversary of Grace Lutheran Church was observed on October 8, with special services during the week.

—The twenty-fifth anniversary of the marriage of Rev. Dr. and Mrs. Dunbar was celebrated recently. A purse of $400 was presented by the members of the congregation—St. Mark's.

—Calvary Church has recently completed a new pastor's residence.

—On Tuesday evening, October 24, at the Third Lutheran Church, two probationers of the Lutheran Deaconess Motherhouse were consecrated as deaconesses. At the same service the Rev. Dr. W. S. Freas was installed as superintendent of instruction in the Motherhouse. It was also the tenth anniversary of the first deaconesses of the General Synod. There are now on the roll of the Motherhouse at Baltimore, twenty-seven deaconesses. Steps are being taken to erect a new main building to take the place of the present structure which is entirely inadequate.

Omaha

—Rev. Ralph W. Livers, a student at the Western Theological Seminary, Atchison, Kan., has perfected the organization of an English Lutheran Church, with thirty-three charter members, at South Omaha. He was elected pastor and took charge November 1.

San Francisco

—The Swedish Lutheran Ebenezer Church will soon be completed. The parsonage and church are valued at $40,000. The Rev. Philip Andreen, A.M., has been pastor since April 1, 1905. This church is one of the most artistic and beautiful in the city, and is located one block from the "Old Mission Dolores," the oldest building in San Francisco.

Portland

—A new church is to be built by the Swedish congregation in this city. It will be erected on the corner of Nineteenth street and Irving. The cost is estimated at $12,000. A parsonage to cost $3,000 is also to be built simultaneously. Some time ago the old church property was disposed of for $8,000. The congregation has possession until January 1, 1906.

Louisville

—Grace Lutheran Church, Rev. F. F. Kayhoe, pastor, celebrated its fourteenth anniversary October 15, by completing the payment of its mortgage indebtedness.

Nashville

—Rev. W. C. Seidel took charge of the Second Lutheran Church, on October 1. A reception was tendered the new pastor. The outlook for the Second Church is very promising.

Denver

—Trinity Lutheran Mission, Rev. C. N. Swihart, pastor, organized less than a year ago,

has located a site at 400 South Logan street, and built a house-tent chapel as a temporary house of worship. The amount of money contributed on the day the chapel was opened was $739.80.

—The new Lutheran Sanitarium, which was recently established a mile and a half north of this city, by Rev. J. F. S. Her, of the Missouri Synod, was dedicated recently with appropriate ceremonies.

Columbus

—The First English Church has with great reluctance accepted the resignation of its pastor, Rev. C. K. Hunton, to accept a call to the Roanoke College Church, at Salem, Va. Rev. Hunton will enter upon the duties of his new field of labor in a few weeks.

Harrisburg

—Dr. David McConaughy Gilbert, pastor of Zion's Church, and one of the foremost Lutheran clergymen in this country, died suddenly of angina pectoris on October 15. For many years he has been the beloved pastor of this oldest Lutheran church in the capital.

Trenton

—Rev. W. H. W. Reimer was installed pastor of Christ Lutheran Church, on Sunday, November 5.

Miscellaneous

—The Lutherans stand first numerically among Protestant churches in Wisconsin, numbering 160,919, or more than all of them combined. The Methodists have 43,696; Baptists, 17,041; Congregationalists, 15,841; Presbyterians, 14,154; Episcopalians, 10,457; and the others in less proportions.

—The thirtieth convention of the General Council of the Lutheran Church in North America was held in the Church of the Redeemer, Milwaukee, Rev. W. K. Frick, D.D., pastor, beginning Thursday morning, October 12. So numerous were the practical interests that no one or two of them could receive any great prominence in the discussions and the deliberations of the convention. Among the subjects before it, inner mission work, Sunday School work, the deaconess cause, the call that comes from the Slovak Lutherans in this country, received careful and earnest attention, and the discussions revealed a remarkable growth of favorable and intelligent sentiment along the lines of these important interests.

—Rev. Dr. F. W. E. Peschau is chairman of the committee of the District Synod of Ohio, appointed to raise a fund of $10,000 for Home Missions on its own territory during the next year, as a jubilee offering in view of the fiftieth anniversary of the synod.

—St. Paul's Lutheran Church, of Allentown, Pa., dedicated its new edifice, costing not far from $100,000, on October 8. Drs. Singmaster and Charles Albert preached the sermons. St. Paul's is the oldest of the Lutheran churches in Allentown, dating back 140 years.

—The Northwestern College, of the Wisconsin Synod, Waterville, Wis., dedicated a new dormitory which cost $50,000, on October 15, the fortieth anniversary of the dedication of the first college building.

—Somerset County, Pa., has fifty-six Lutheran churches with nearly 6,000 communicant members.

—The Lutheran Church in Honolulu, Hawaiian Territory, has 100 members who worship in the German language. The church building cost $50,000, and was built by the donation of this amount by two business men upon the jubilee anniversary of their firm, composed of German Lutherans.

—The mission society at Gustavus Adolphus College, St. Peter, Minn., has gathered $1,500 for heathen missions since its organization ten years ago.

—By the will of the late Henry Kuntz, of Slatington, Pa., the Board of Foreign Missions of the General Council receives $1,000.

—The contributions of the First Lutheran Church, Redlands, Cal., for the past year averaged $50 per member.

—A gift of $10,000 was made recently to the Lancaster, Pa., General Hospital by Mrs. Mary A. Baer, in memory of her husband, the late Reuben A. Baer. Mr. Baer had been a member, an officer, in old Trinity Church.

Penn. R. R. Winter Resort Book

George W. Boyd, General Passenger Agent of the Pennsylvania Railroad, has issued a winter excursion book giving information about all the winter resorts in the United States. The book, which contains over 150 pages, is being distributed from the principal ticket offices of the Pennsylvania Railroad. It is illustrated with half-tone engravings. In addition to descriptions of resorts the book contains much information of interest to tourists, including rates to wintering places and similar matter.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Secretary, PROF. R. BOGSTAD....Moorehead, Minn.

NEW YORK.

New York City District

—The birthday of Martin Luther and the decennial anniversary of the Luther League of America were observed by a meeting under the auspices of the District League, at the Church of the Atonement, 140th street and Edgecombe avenue, Rev. F. H. Knubel, pastor, on Friday evening, November 10. The pastor of the church conducted the vesper service, and Henry D. Brandes, president of the District League, presided. The address relating to the League anniversary was delivered by E. Augustus Miller, Esq., of Philadelphia, who, after paying a tribute to Mr. E. F. Eilert (who is a member of the Church of the Atonement), for his wisdom and devotion shown in the National League's affairs, spoke with force and eloquence on the trinity of names embraced in the title, "Luther League of America." Luther's name, he said,

may fittingly stand at the head of a title that points to liberty and truth, for he gave liberty without shock of sabre or sound of cannon, but by the simple preaching of the Word. "League" means more than society, alliance, organization, or association—it means the banding together of people who hold a common hope and work for a common purpose. And the word "America" in the title means that we look and work for the time when beside the Stars and Stripes shall float a banner bearing the cross of Jesus Christ. Surely there is inspiration in a name. Rev. A. Steimle, of Brooklyn, spoke on "Luther as an Educator." He said three names stand on the threshold of modern history—Columbus, who discovered the New World on earth; Copernicus, who discovered the worlds around us, and Luther, who discovered the world within us. The speaker then portrayed the condition in which Luther found the human race, with respect to education, and showed how by careful thought and untiring effort he laid the foundation for the great system of popular education in which the world rejoices today.

—The next regular business meeting of the District League will occur at St. James' Church, 28 East Seventy-third street, on Tuesday evening, November 21.

—The Luther Leagues of Epiphany and St. Paul's Lutheran Churches held a joint meeting on Thursday evening, November 2, in the reading rooms of St. Paul's Church, to observe the tenth anniversary of the Luther League of America. Mr. William Assenbeck, president of St. Paul's League, presided, using the program outlined in the Review. Addresses were delivered by the Rev. F. B. Clausen and the Rev. F. Bosch, respectively, on the subjects, "Loyalty to the Church" and "Activity in the Church." The attendance was good, both Leagues being well represented, and both addresses proved of great interest. An offering for the benefit of the National League was taken. At the close of the meeting a social hour, with refreshments was enjoyed.

—The Young People's Society of Gustavus Adolphus Church, Rev. M. Stolpe, D.D., pastor, held its regular business meeting followed by a reception to the newly confirmed on Friday, October 6. The society contributed $100 to the church's sinking fund. At this meeting the society was honored with the presence of Mr. Henry D. Brandes, president of the New York City League, who delivered an interesting address.

—The ninth anniversary of the Luther League of Holy Trinity Church, Rev. C. Armand Miller, D.D., pastor, was observed by a special service on Sunday evening, October 22. The sermon on "Christian Influences" was by Rev. F. H. Knubel, pastor of the Church of the Atonement.

Brooklyn District

—The tenth anniversary of the Luther League of America and the birthday of Martin Luther were jointly celebrated Thursday evening, November 9, in Christ Lutheran Church, Lafayette avenue, near Broadway, by a meeting held under the auspices of the Luther League of Brooklyn. The church was filled with an audience which listened attentively to an interesting program. The Rev. H. S. Knabenschuh, pastor of the church, welcomed the visitors. The devotional services were conducted by the Rev. A. Steimle, of Holy Trinity Church; Frederick L. Rath, chairman of the executive committee of the Luther League of Brooklyn, extended greetings on behalf of the League; James M. Reynolds, president Luther League, New York State, spoke on "Loyalty to Our Church"; the Rev. F. H. Knubel, pastor of the Church of the Atonement, Manhattan, delivered an address on "The Luther League Onward"; E. Augustus Miller, formerly president of the Luther League of Pennsylvania, delivered an address on "Greater Christian Activity," and the closing address was made by D. W. P. Meyerholz, president of the Luther League of Brooklyn. A fine musical program was presented under the direction of H. S. Schweitzer, organist of the church. Solos were well sung by Charles Osborne, tenor, and Miss Anna E. Remmert, soprano.

Mohawk Valley District

—The Luther League of the Albany District held its fourteenth annual convention in St. Paul's Church, Johnstown, Rev. Charles W. Leitzell, pastor, on October 17. After suitable opening exercises, Miss Ruth Nellis president of the Luther League of St. Paul's Church, extended a cordial welcome, which was responded to by Mr. Archibald A. Coney, president of the District League. Rev. J. A. Reichardt, of Canajoharie, gave an address on "Dynamics," the undeveloped powers of our nature, what they are and what they may become. The president gave his report and referred to the various items of interest demanding the attention of the District and State Leagues. The treasurer's report showed that the finances are in good condition. In the afternoon there were three very excellent addresses: "Moral Standards," by Rev. L. Belden Dutcher, of Stone Arabia; "The Keeping Power of the Luther League," by Rev. David A. Davy, of West Sand Lake; "Luther, the Leaguer's Ideal," by Rev. Uriel H. Graves, of Schenectady. The first address at the evening session was given by Rev. Frank Jones, of St. Johnsville, whose subject was "The Exponent, or Wayside Opportunities." The last address was delivered by Rev. William M. Baum, Jr., D.D., of Canajoharie, whose subject was "Fellow Helpers to the Truth." At the afternoon session the following officers were re-elected: President, Mr. Archibald A. Coney; correspond-

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ing secretary, Mrs. C. J. Witherwax; treasurer, Mr. Edward W. Shineman. Mr. Edwin Schermerhorn was elected recording secretary. A committee on redistricting brought in a report in harmony with the recommendation of the State League, and the report was unanimously adopted. The action transfers Albany County to the present Delaware and Hudson District, and when the transfer shall have been completed the present Albany District will take the name, Mohawk Valley District. The convention was very largely attended, the addresses were interesting and instructive, and the Leaguers, both clerical and lay, declared the day's experience delightful and profitable.

Albany and Susquehanna District

—The seventh annual convention of the Delaware and Hudson District Luther League, and the first convention of the Albany and Susquehanna District League, was held in St. Mark's Church, Middleburgh, the Rev. Frank Wolford, pastor, Thursday and Friday, November 2 and 3. Representatives from all the Leagues of the District were in attendance, and the proceedings of the convention were very interesting and instructive. The convention was called to order by the president, Willis H. Rector, of Binghamton, Thursday afternoon. Following the usual devotional service, greetings and routine business, two Leagues were received into membership—Gallupville and Oneonta. A motion was adopted to disband the Delaware and Hudson League. Mr. Rector was made temporary chairman, and Mr. Baker, of Middleburgh, temporary secretary of the convention, and the reorganization of the new District League was effected by the adoption of a constitution and the election of officers as follows: President, Paul B. Mattice, Middleburgh; vice-president, S. H. Van Ess, Cobleskill; recording secretary, L. S. Mayer, Albany; corresponding secretary, Wallace Sidney, Central Bridge; statistical secretary, Mrs. A. A. Frederick, Altamont; treasurer, W. L. Bradt, Binghamton. The religious meeting Thursday evening was addressed by the Rev. Dr. E. Heyl Delk, of St. Matthew's Church, Philadelphia. The subject was "Our Hero in the Twentieth Century," and suggested what Martin Luther might do and say if he were living in this country today. The address proved to be of intense interest, and was listened to with attentive appreciation. Following the service the delegates and friends enjoyed a social hour at the home of Rev. Wolford. The devotional exercises of the second business session, Friday morning, were conducted by the Rev. Oscar Krauch, of Albany. The report of the committee to consider a name for the new District League was received, and its recommendation that the name

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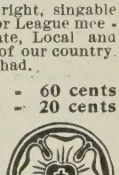

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be the "Albany and Susquehanna District Luther League," was adopted. Of the topic, "The Relation of the Luther League to Other Organizations in the Congregation," the first paper on "The League and the Sunday School," by Mr. George P. Smith, of Albany, was read by the Rev. H. D. Spaeth, of Albany. The second subject, "The League and the Catechetical Class," was presented by the Rev. C. A. Ritchie, of Binghamton. On the third subject, "The League and the Missionary Society," there was a general discussion. The paper on "The League and the Church Choir," presented by Mr. L. S. Mayer, of Albany, evoked considerable discussion. The second general topic for discussion was the watchword of our new District League, Isaiah 54:2. The Rev. Henry Manken, of Oneonta, discussed the first subject, "Confirmation—Strengthen Thy Stakes," and Rev. Frank Wolford, the second, "Extension—Lengthen Thy Cords." Following the report of the committee on resolutions these standing committees were appointed: Executive, Rev. Henry Manken, W. H. Rector, L. S. Mayer, Rev. C. M. Karg, Wm. Eck; Credential, Fred Schwartz, Fritz Ingwall, F. M. Vroman, Harold Mattice, Marcus Rickard; Extension, Rev. Oscar Krauch, Rev. H. D. Spaeth, Rev. Frank Wolford, Rev. C. A. Ritchie, Rev. H. D. Hayes. The convention adjourned with devotional exercises conducted by the Rev. Mr. Wolford.

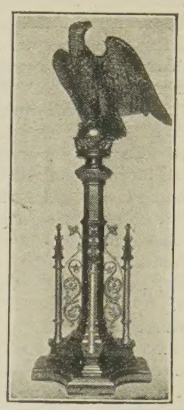
—The four Luther Leagues of Albany, connected with St. John's, Redeemer, Trinity and Emmanuel churches, observed the Reformation festival and the tenth anniversary of the Luther League of America by a joint meeting in St. John's Church, Rev. Oscar Krauch, pastor, on Sunday evening, October 29. A congregation of about 1,000 people participated. An address in German on "The Reformation" was delivered by Rev. H. Liebrich, of Trinity Church, and an address in English on "The Luther League" was delivered by Rev. A. Steimle, of Brooklyn, New York City.

—President Reynolds and Treasurer Smith, of the State League, paid a visit on October 16 to the Luther League of Emmanuel English Lutheran Church, Albany, to extend them an invitation to unite with the State League. It is very probable that the society will take favorable action in the near future.

Rhinebeck District

—A Junior Luther League was organized, October 8, in the Church of the Redeemer, Rondout, Rev. W. F. Bacher, pastor. The new League starts with 33 members, and will use the Hymnal and the Topics prepared for Juniors. Mrs. A. R. Pardee is the superintendent. The Junior League's first public service will be held on Monday, November 27, when Rev. Frank F. Fry will speak.

—The Luther League of the Church of the Redeemer is holding a series of lectures, two of which have been delivered by Rev. Frank F. Fry, on "A Coaching Trip Through Switzerland," and "Paris and Its Environments." The League observed Reformation Day, October 31, by a public meeting in the evening, at which Rev. F. H. Knubel, of New York, delivered the address.



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—The Luther League of St. Luke's Church, Valatie, celebrated the decennial anniversary of the National League on October 29, with a musical program and two short addresses by local speakers. An offering was taken for the State and National work.

Buffalo District

—The District League will celebrate the two hundredth anniversary of Protestant Foreign Missions by a meeting in Convention Hall, on Friday evening, November 24. Addresses will be delivered by Rev. J. E. Whittaker, D.D., Lancaster, Pa., and Rev. Ernest Heyd, Rochester, N. Y. One of the features of the occasion will be music by a large chorus now in training for the event.

—The Young People's Society of the First Swedish Lutheran Church, Jamestown, has recently decided to raise $2,000 for the fiftieth anniversary fund of the congregation. In 1907 the congregation will be fifty years old, and an effort is being made to cancel its debt at that time.

MASSACHUSETTS.

Worcester District

—A union of the Luther Leagues in the Worcester District was perfected Monday, October 9, at Gardner, when pastors and delegates were present from all the Swedish Lutheran Churches in the district, with the exception of Proctor,

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HAGERSTOWN, MD.

Vt. These officers were elected: President, Rev. Frans A. Engstrand, Worcester; secretary, Miss Hulda Kohlstrom, Worcester; corresponding secretary, Rev. Waldo Ekeberg, Orange; treasurer, Rev. C. O. Nordell, Fitchburg. The vice-presidents are the presidents of each League in the union. The constitution and by-laws used in other districts were adopted for use until a special committee can draft them especially to meet the needs of this district. The committee appointed for this purpose was Rev. F. A. Engstrand, Worcester; Rev. J. A. Eckstrom, Worcester, and Rev. N. J. Lundahl, Gardner. The object of the union is to promote social and church relations among the young people of the district, and occasional meetings will be arranged in the different towns and cities of the district.

NEW JERSEY.

—The Luther League of Holy Trinity Church, Elizabeth, the Rev. F. C. Krapf, pastor, observed its seventh anniversary on Tuesday evening, October 17. The address was delivered by the Rev. M. J. Bieber, the General Council Eastern Field Missionary. Miss Hattie Haag, recording secretary, presented a resume of the work of the past year. Stults' "Redemption" was sung by Mr. J. H. Taylor, accompanied by Miss Gussie Deprez. The officers for the coming year are: President, Pastor Krapf; vice-president, Howard L. Keiper; recording secretary, Miss Hattie Haag; financial secretary, Miss Elsie Piehler; treasurer, Charles E. Murphy; organist, Miss Katie Archibald.

—A Junior Luther League of thirty members has been organized in the First Lutheran Church, Paterson, Rev. Arthur N. Bean, pastor.

—For the benefit of the church building fund the Luther League of Holy Trinity Church, 204 Tenth street, Hoboken, Rev. Charles F. McDaniel, pastor, gave recently a production of the pretty cantata, "A Garden of Singing Flowers." One of the newspapers of the city praised the production, as to both song and dramatic effect. It was given under the direction of Mr. C. I. Valentine.

PENNSYLVANIA.

—The committee in charge of the work of raising the fund for the erection of the proposed Luther League Hall, for Muhlenberg College, has issued a statement showing that of the $2,530 subscribed about $2,140 have been paid. The committee asks for an additional $1,000.

Philadelphia District

—Special services commemorative of the Reformation and the tenth anniversary of the Luther League of America, were held by the Philadelphia District Luther League on Thursday evening, November 2, in St. Mark's Church, Rev. J. E. Whitteker, D.D., spoke on the Reformation, giving especial attention to the subject, "What German Lutheranism Has Done for American Protestantism." Rev. J. M. Reimensnyder, D.D., delivered an address on the "Luther League of America." Dr. Reimensnyder referred to the great growth of the Luther League, giving statistics and emphasizing the importance of encouraging this powerful factor in the Church. The young people of our denomination should be proud to bear the name—Luther Leaguers. An enjoyable feature of this occasion was an organ recital given by Dr. John Ward, organist of St. Mark's.

—At a regular meeting of the Luther League of the Schaeffer-Ashmead Memorial Church, at Mt. Airy Seminary last month, the following officers were elected for the year: President, Mr. William C. Stoever; vice-president, Mr. J. Strenge; secretary, Miss Eva M. Shermer; treasurer, Miss Mary Fry.

Berks County District

—A meeting of the Berks County District League occurred in Grace Church, Reading, October 12. At the morning session there was the usual business routine. The address of welcome to the delegates was given by Mr. Oscar Wanner, and the response by the First Vice-President, John H. Early, instead of George M. Jones, Esq., who was in attendance upon the General Council. Twenty-three locals, with an enrollment of 1,870, were represented. The sessions, morning, afternoon and evening were opened by Revs. Laub, Early and Kline. Dr. Otto J. Specker, Bethany League, was elected president; Dr. E. W. Mentzer, Trinity, Reading, first vice-president; Rev. J. Franklin Snyder, Faith, second vice-president; Miss Nora Huyett, Sinking Spring, recording secretary; Miss Florence Hardy, Grace, corresponding secretary; Miss Katharyn Armstrong, St. James, statistical secretary; A. P. Boody, St. James, treasurer. Papers on "Ten Years in the League," by Miss Ida C. Fritz, Boyertown; "Loyalty to Our Church," by Frank Brown, Auburn; "Greater Christian Activity," by A. Raymond Bard, president State League, were read and discussed. Delegates and alternates to the State League, Williamsport, October 24-25, were appointed. The former are Miss Stella Sterner, Grace; Miss Carrie Lotz, St. Paul's; A. P. Body and H. H. Hernon, St. James, and Rev. J. F. Snyder, Faith. The latter are Harry Heist and Miss Sue Kirkhoff, Grace; Miss Minnie Kilpatrick, St. Paul's; Harry Kaufman, Trinity, Leesport, and Charles D. Leinbach, Zion's, Womelsdorf. A vote of thanks was tendered to Grace League, with its pastor, officers and organist for their services and most hospitable treatment. All the delegates were entertained by the home League and congregation. In the evening Rev. Chas. L. Fry, pastor of St. Luke's, Philadelphia, delivered a clear and force-

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ful address, presenting particularly the divine authority and power of the Word of God, and its work and influence in regeneration of man.

B., M. and C. District

—On October 12, the Luther League of St. John's Church, Centre Square, celebrated its decennial anniversary. Rev. A. R. Schenck, North Wales, addressed the League, subject, "Retrospect, Circumspect, Prospect of Luther League Work and Opportunity." The League has a membership of fifty-five and raised during the year $168.74, including $24.68 for benevolent work.

Allentown District

—A Junior Luther League was organized on Sunday, October 8, 1905, in St. Luke's Church, Easton, Pa., Rev. H. F. J. Seneker, pastor. The League has thirty-five members, and promises to be an active working force for the church. The League has its own officers and is superintended by Miss Emma Mann.

Schuylkill District

—The Luther League of Zion's Church, Girardville, and that of Zion's Church, Frackville, Rev. H. T. Clymer, pastor, conjointly celebrated the tenth anniversary of the National League on November 2, at Frackville, by appropriate exercises. The League of Frackville on October 23 last, added thirty-seven members to its roll.

Catawissa District

—The Luther League of St. John's Church, Northumberland, Rev. C. R. Botsford, pastor, celebrated the tenth anniversary of the Luther League of America by a special service on Sunday evening, October 29. "Greater Christian Activity" was the subject of an address by Miss Minnie McCorkill. "Loyalty to the Church" was the theme presented by Harry Steele. Both of these addresses were interesting, and were listened to with much profit. An offering for the National League was received.

ILLINOIS.

Chicago District

—The Luther League of Chicago held its fall convention in Zion's Norwegian Lutheran Church, Rev. G. T. Rygh, pastor, Monday evening, October 30. An address on "Greater Christian Activity," by Rev. C. K. Solberg, reports of the State convention, at Moline, and appropriate observance of the tenth anniversary of the National League made up the program.

Fox River Valley District

—The Fox River Valley District Luther League, North, held its autumn rally on October 19, in the Swedish Lutheran Church, Batavia, the Rev. C. A. Edblom, pastor. A cold, stormy night prevented many from attending, yet those who did brave the tempest were more than compensated by the genial warmth and welcome within the church, and by the excellent address delivered by Rev. C. Armand Miller, D.D., of New York City. His subject was "The Luther League Upward," and under this head he pointed the way in no uncertain manner for all true Leagues and Leaguers. The Fox River Valley District consists of ten Leagues; seven connected with Swedish churches, two Norwegian and one English. Rev. Paul Wagner Roth, of Elgin, is its president. The League is contributing to the General Secretary's salary fund, to mission work and to the State fund, in addition to its regular dues.

From the General Secretary

(*Continued from page 34.*)

trict, notwithstanding its period of Rip Van Winkleism. It is astonishing what an awakening influence there is in a treasury with a balance in it on the right side of the ledger. It is like red blood in the veins. This convention paid its due to the State Treasury. It also elected delegates to the State Luther League Convention, at Williamsport, and arranged for the holding of another District Convention.

We spent several days at Milwaukee looking in on the sessions of the General Council. It is a fine ecclesiastical deliberative body. Dr. Schmauk's sermon, as president, on opening the convention, was evangelical and rich in thought, giving a high keynote to this great Lutheran convention. Growth and work were sure indications of a very live body.

At Chicago, between trains, we had time to call on Mr. Munson, president of the Chicago District Luther League. We are glad to learn of some of the good things this great district has in mind, and as from time to time they are reported in the LUTHER LEAGUE REVIEW we know they will be read by others with helpful interest.

LUTHER M. KUHNS.

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Daily Bible Readings.

Nov. 27. Monday—Genesis 3: 1-24.
Tuesday—Psalm 51: 1-19.
Wednesday—Mark 16: 15-16.
Thursday—Romans 6: 3-11.
Friday—Acts 10: 44-48.
Saturday—I Peter 3: 17-22.

Dec. 3. I. Advent—John 3: 5-8.
Monday—Joshua 24: 14-21.
Tuesday—Isaiah 35: 1-10.
Wednesday—Daniel 12: 1-4.
Thursday—Ephesians 6: 17-24.
Friday—I Thessalonians 1: 1-10.
Saturday—James 5: 15-20.

Dec. 10. II Advent—Romans 10: 11-15.
Monday—Deuteronomy 4: 1-14.
Tuesday—I Kings 18: 36-40.
Wednesday—Isaiah 66: 5-14.
Thursday—Matthew 10: 32-42.
Friday—Romans 10: 9-13.
Saturday—I John 4: 1-15.

Dec. 17. III Advent—Jude 3-4.
Monday—Deuteronomy 18. 15-19.
Tuesday—Numbers 24: 15-17.
Wednesday—Psalm 72: 1-15.
Thursday—Isaiah 9: 1-7.
Friday—Jeremiah 23: 5-8.
Saturday—Malachi 3: 1-4.

Dec. 24. IV Advent—Luke 2: 7.
Christmas—Luke 2: 8-14.
Second Christmas—Luke 2: 15-20.
Wednesday—Matthew 1: 1-17.
Thursday—Matthew 1: 18-25.
Friday—Isaiah 40: 6-11.
Saturday—Psalm 103: 1-22.

Dec. 31. Sunday After Christmas—Psalm 90: 9-17.